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Home Mission Study

Text: THE UNITED PRESBYTERIAN CHURCH AND ITS WORK IN AMERICA

By Rev. W. E. McCulloch, D. D.

CHAPTER III— BEGINNING AND DEVELOPMENT OF OUR HOME MISSION WORK.

By Mrs. Haidee Ewing Rankin

MISSIONARY effort is inextricably interwoven with the history of our country. In early colonial times Roger Williams, "the defender of the rights of the helpless," was the preacher of the Gospel to the Indians of Rhode Island. The names of the missionaries, John Eliot, Thomas Mayhew, Jr., David Brainerd and others will always comprise a part of our early history. As the Indian was crowded to "The End of the Trail," missionaries ever followed him and were his friends. No more romantic, more heroic, more tragic story could be written than the life story of Mr. and Mrs. Marcus Whitman, who were called to their mission work by the recorded "Search for the White Man's Book" and through their response saved Oregon to America and to Protestantism. From the earliest days until the day of our latest acquisition the Cross has accompanied the Flag in *service* to those sheltered under its folds.

A brief review of the history of our expansion will be interesting, for it tells of the field of service of the Church.

1. The Louisiana Purchase (1803) for $15,000,000 gave us what now includes Louisiana, Arkansas, Oklahoma, Missouri, Iowa, Minnesota, Kansas, Nebraska, the Dakotas and most of Wyoming, Montana and Colorado.

2. In 1819 Florida and the southern part of Alabama and Mississippi were ceded by Spain for $6,400,000.

3. In 1845 Texas was annexed which included parts of Oklahoma, Colorado and New Mexico.

4. In 1846 the Oregon Territory was acquired through treaty.

5. Following the Mexican War (1848) $18,250,000 was paid to Mexico for all land including California,

Nevada, Utah and parts of Colorado, Arizona and New Mexico.

6. In 1853 the Gadsen Purchase from Mexico gave us southern Arizona and straightened the boundary line between New Mexico and Chihuahua.

7. In 1867 for $7,200,000 we secured Alaska.

8. In 1898 the Hawaiian Islands became part of our territory and Porto Rico and the Philippines were purchased for $20,000,000 after the Spanish-American War. (Heroes of the Cross in America).

These vast accessions to the thirteen original colonies which bordered the Atlantic sea-board have given equally vast opportunities to the Church for Home Mission work, for

MISSIONARY PIONEERING

Dr. McCulloch crowds into one sentence the story of American Home Missions. "The Home Missionary followed the pioneer in the three thousand mile march across the continent, preaching and teaching the Gospel, planting churches, schools and colleges, and laying broad and deep the foundations of a Christian civilization." What part have we had as a denomination in this great opportunity thrust upon us as a nation? When Prof. Woodburn of Indiana University says that "the Scotch-Irish settlers were the frontiersmen of our history," we know because of our ecclesiastical ancestry" we have a part in it. The arrival of the Puritans was so spectacular and their eulogists so numerous that perhaps their just commendation overshadows those equally brave and self sacrificing pioneers who settled "between the people of the sea-board and the red warriors of the wilderness". Mr. Roosevelt says in his "Winning of the West," "Full credit has been awarded the Round Head and Cavalier for their leadership in our history; nor have we been blind to the deeds of the Holland and Huguenot; but it is doubtful if we have wholly realized the importance of the part played by that stern and virile people, the Irish whose preachers taught the creed of Calvin and Knox. These Irish representatives of the Covenantors were in the West almost what the Puritans were in the North and more than the Cavaliers were in South." Settlements of the Reformed Presbyterians and Associate Presbyterians were largely in New York, Pennsylvania and South Carolina.

Those days afforded very "rough and adventurous experiences." John Cuthbertson (1751) gives his inspiring as well as interesting experiences as a "circut rider" in his diary which now has an honored place in the archives of Pittsburgh Theological Seminary. To quote concerning him from the "American Church History," "This apostolic man toiled on for 39 years, during which time he preached on 2,452 days, baptized 1806 children, married 240 couples, and rode horseback about 70,000 miles, or nearly equal to three times around the world. His dust now sleeps on the Octorara's banks (in Pennsylvania), awaiting the resurrection of the just."

Just two years after (1753) John Cuthbertson began his work, Alexander Gellatly and Andrew Arnot of the Associate Presbyterian church began their labors in the Susquehanna Valley.

During this period of one hundred years before the Union there was a steady and substantial growth; presbyteries and synods were organized to meet the needs of the membership which then extended from the far east to the then far west, Nebraska.

At the time of the Union the membership of the United Presbyterian Church was 54,789, while in 1924 it was 165,486. During the history of the church the membership has increased more than three fold. Dr. McCulloch speaks thus of our growth: "This is not the kind of progress that causes the world to gasp with astonishment. Our speed along the pathway of the years has not been of the spectacular brand. yet our growth has been healthful and indicative of the qualities of strength and endurance." In 1858 there were but few congregations west of the Mississippi; now we have twenty presbyteries and two hundred and twenty churches and mission stations. The middle west and west hold open wonderful opportunities for the establishment of the Kingdom; are we entering in or are we losing an opportunity and refusing a privilege?

Home Missions spell Christian Civilization. "To the credit of Home Missions should stand the undoubted truth that an overwhelming majority of evangelical churches owe their being to their nuture and care. And what does such a fact mean in the religious development of the country?

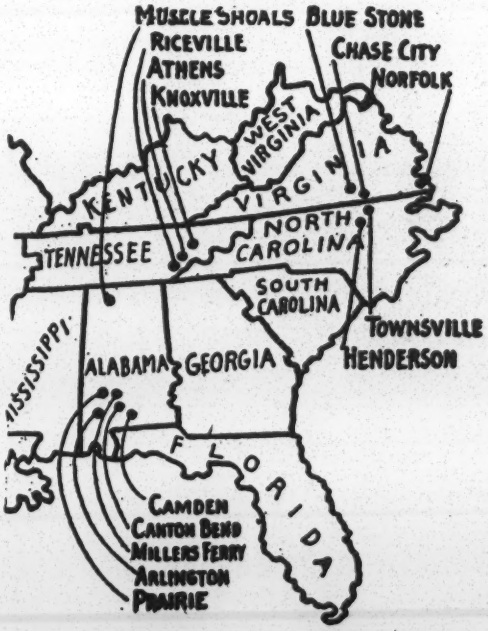
Figures here are eloquent; they palpitate with life: Between 1800 and 1890 the population of the United States increased twelve fold. In the same period evangelical communicants increased thirty-eight fold. From 1850 to 1890 the population increased 170 per cent, while evangelical communicants increased 291 per cent." (Leavening the Nation).

Another testimony to the growth and influence of Home Missions is given in *Heroes of the Cross in America,* "One hundred years ago one in fourteen of the inhabitants of America were members of Protestant Christian churches; now, one in four are such. Vast also has been the incidental fruitage: the promotion of Christian education; the founding of colleges; the stimulation of zealous and intellectual patriotism."

Our church has always been interested in the problems of America and has been faithful in contributing to their solution.

OUR WORK IN BEHALF OF THE NEGRO

We sent missionary pioneers to minister to the Freedmen. Our first pioneer missionary was Rev.



MAP SHOWING THE FOURTEEN MISSION STATIONS IN THE SOUTH
Courtesy Board of Home Missions

Joseph McKee who went to Nashville, Tenn. and began a heroic work. "He distributed supplies furnished from the north, attended the sick, fed the hungry, clothed the naked, provided shelter so far as possible to the homeless, and in a month from the time he arrived in the city, organized a school to which, it is said, hundreds, old and young, came to be taught. From such a modest beginning our work has grown until it is now carried on in three mission groups composed of fourteen stations. In the Tennessee group are Knoxville, Athens and Riceville. The Alabama group consists of Miller's Ferry, Camden, Canton Bend, Prairie, Muscle Shoals and Arlington. In the eastern group are Henderson and Townsville, North Carolina, and Blue Stone, Chase City and Norfolk, Virginia. We have one college, three junior high schools and seven grammar schools. In our work we emphasize education and have a justifiable pride in Knoxville College and its growth. Booker T. Washington once wrote to Dr. McGranahan, then President, expressing his estimate of our work among his people. "The church with which your college is connected has for a number of years placed the entire Negro race under obligations to it for its unselfish, wise and far-reaching work for our people through its schools, colleges and churches."

KNOXVILLE COLLEGE ADMINISTRATION BUILDING
Courtesy Board of Home Missions

No more difficult question ever faced a nation for solution than the race question which faces America today. When Booker T. Washington was a lad he found himself the upper boy in a ditch, holding the other fellow down. There flashed across his mind the fact that so long as he kept the other fellow in the ditch he had to remain there himself. He "rose" on that occasion and lifted himself to the higher plane of the greatest leader of his people. How applicable is that incident to the entire race situation. "All schemes for industrial, political and social justice will fail unless there is in them the inspiration that is distinctly and literally Christian. It is a profoundly significant declaration that of the thousands of graduates from the church schools for Negroes in the South not one is found in the criminal class. It is wonderful what the Gospel can do for Negroes and Caucasions * * *. One of the greatest triumphs of the Kingdom of God on earth will be the establishment of right relations between the two races in America."

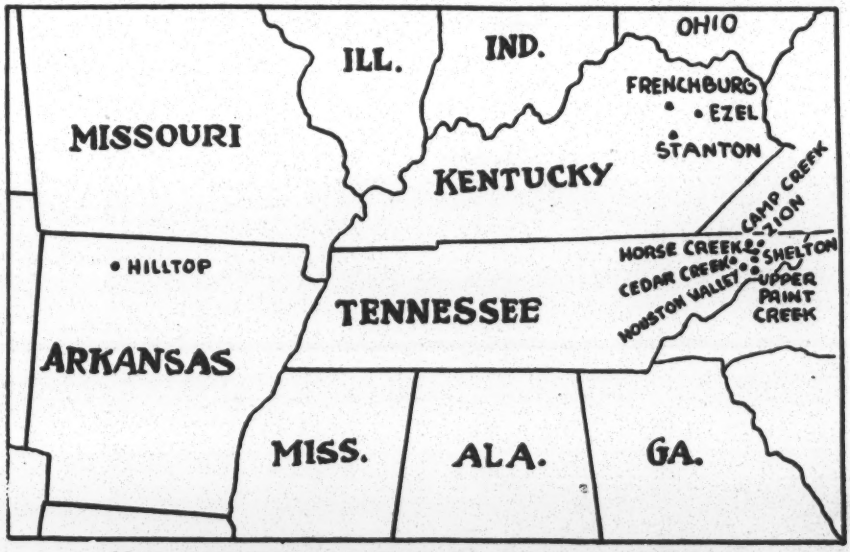
(Text)

OUR WORK IN BEHALF OF THE MOUNTAINEERS

Naturally the mountaineer work should appeal to us for at least fifty per cent are Scotch-Irish and Protestant in their convictions. Their

ancestors lived originally in Scotland and then went to north Ireland, hence the name Scotch-Irish. They were followers of Calvin and Knox and when religious forms were being forced upon them by England they sought refuge in America, settling in Pennsylvania, Virginia, Kentucky and Tennessee. They became the pioneers of that country, some seeking the fertile low-lands, others going into the mountainous sections. Three classes of these people are suggested in our text. The first were really valley-dwellers. They occupied the fertile valleys and established centers of trade and commerce which developed into such cities as Knoxville, Chattanooga, Asheville and Salem. The second class lived isolated lives but even under the greatest disadvantages they have kept that which is really worth-while, namely, their virility and force of character. The third and smallest class is made up of the "flotsam and jetsam that are cast up here and there among the mountains." The hopeful thing about this "hopeless class" is that "it can be made over in one generation."

These mountaineers have given to us some of our very best immigrants. At the time of the Revolution about one forth of the colonists were Scotch-Irish. They have always been a patriotic, liberty loving people. Thomas Jefferson speaking of the Battle of King's Mountain said, "That victory was the glorious annunciation of that turn in the tide of success which terminated the Revolutionary War with the seal of Independence." They stood loyally by the North during the Civil War though it meant the destruction of their crops and homes and even death. William McKinley said of them, "They could fight and die but never surrender." Their spirit of loyalty was shown again during the Spanish-American and World Wars. Many names known in our history and national life came from these mountains.—Andrew Jackson, "Stonewall" Jackson, Admiral Farragut, Daniel Boone, Davy Crockett,



MAP SHOWING LOCATION OF MOUNTAIN MISSIONS
Courtesy Board of Home Missions

Cyrus McCormick, Abraham Lincoln, Sergeant York and others.

These people today live in a mountain region 600 miles long and 200 miles wide, extending through nine states. Our work is largely among the Highlanders. They are a very philosophical people as indicated by some of their proverbs, " 'Enuf is plenty" and "There's a whole day to-morrer thet ain't teched yet." As the people became poorer, schools and churches became fewer until now there are great stretches of country without these helpful and saving institutions. Many of the public schools are wretched affairs and the teachers grossly ignorant. Mrs. Fulton gives an illustration of this. A teacher said: "Mister, can't you help a fellow out of a mighty bad fix? Them chilluns up at school has got more sense than I have and I'm afeared they'll find out I don't know how to do this sum; and I'll lose my place." The problem was "If one yard of calico costs seven and a half cents, what will eight yards cost?"

In spite of their poverty and ignorance they are very religious.

STANTON COLLEGE DORMITORY
Courtesy Board of Home Missions

They believe in God, the Bible and the Church. Sometimes a Bible is the only book found in a home. Our work is being carried on in three fields; in the Great Smoky Mountains of Tennessee where we have seven stations, in the Cumberland Mountains of Kentucky and in the Ozark Mountains of Arkansas. Our first work was started in Camp Creek, Tennessee, with Mr. and Mrs. Moses Hay as the first missionaries. This became a missionary and educational center from which sprang several other stations. Nine of our missions are under the board of Home Missions and two, Frenchburg and Ezel, Kentucky, under the Women's Board. What encourage-

STANTON COLLEGE FACULTY
Courtesy Board of Home Missions

ment is there to cultivate this part of our field? Let Dr. McCulloch tell us:—

"Here is truly a great people possessed of good blood, fine hereditary traits and instincts, rugged physical equipment, strong innate moral convictions, constitutionally religious, but geographically isolated, intellectually imprisoned, morally handicapped and weakened by spiritual famine. What will it mean to the life of our country and to the life of the world when this virile people, this mingled breed of Scotch-Irish, English, Huguenot and German, shall have had the scales lifted from their eyes and the shackles stricken from their limbs, and with unimpaired vision and with joyous freedom of hand and brain and heart devote their splendid energies to the welfare of native land and to the progress of the Kingdom of God on Earth?"

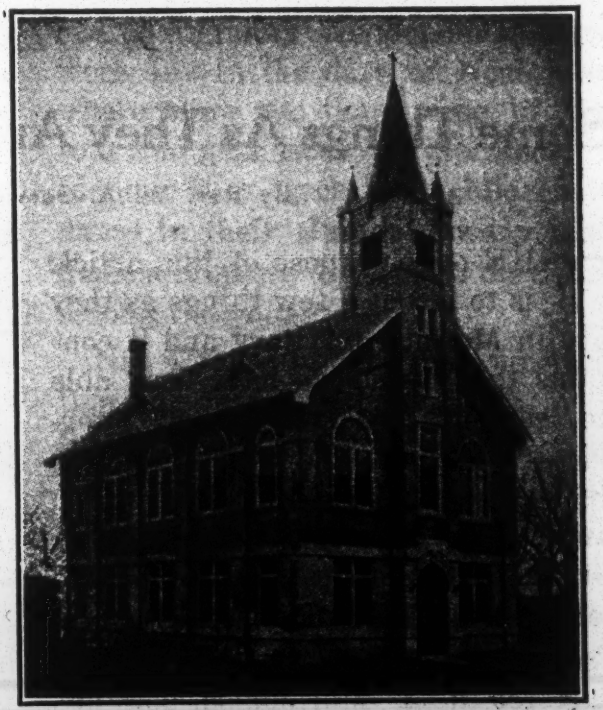
WORK AMONG OUR FOREIGN-BORN

Dr. McCulloch says it must be admitted that America owes much to foreigners from the days of the Puritan and Cavilier down to the present time. Is it not then un-American to think:

"* * * they're nothing worth;
That Bohemians, Slovaks, Croatians,
And men of all Slavoc nations
Are 'polacks', and 'scum o' the earth?' "

A large proportion of the population of our large cities are foreign born or children of foreign born parents. In New York City 76.8%, in Boston more than 75%, in Cleveland 75.8%, in Chicago 77.5% and in mining centers the percentage is yet higher. About half of all the Jews in America live in New York City and the same metropolis has a greater Irish population than any city in Ireland. Theodore Roosevelt said when speaking of the foreigners in our midst, "If we do not see that the immigrant and the immigrant's children are raised up, most assuredly the result will be that our children and our children's children are pulled down. Either they will rise or we shall sink." How similar is this sentiment to that expressed by Booker T. Washington concerning his race!

The restriction law of 1924 which provides that two per cent of the number of foreign born persons of such nationality resident in the United States, as determined by the Federal census of 1890 gives us a much smaller immigration to assimilate and the increase will be more largely from Northern Europe. This



ITALIAN MISSION, EAST PROVIDENCE
Courtesy Board of Home Missions

gives the Church an opportunity to accomplish a more telling work among these citizens-to-be in less time, if the opportunity is used. Our Board of Home Missions has eighteen missions for foreigners; twelve of these are for Italians, one for Syrians, one for French, one for Slovaks and three for mixed nationalities. Our mission at Parnassus, Pa. reports seven nationalities and that at Sharon, Pa. nineteen.

HOME MISSION WORK IN OUR PRESBYTERIES

The report of 1924 shows 210 stations in fifty-two presbyteries. "The work in the presbyteries lacks certain elements," says Dr. McCulloch, "suggestive of the romantic and dramatic, associated with missionary service among the Freedmen, the Mountaineers, the Foreigners and the Mormons. But it involves that everyday, substantial, self-sacrificing heroic labor from which the United Presbyterian Church has developed, and it has produced those resources, financial, educational, moral and spiritual which have made possible our splendid enterprises across the seas."

Austin Phelps says, "If I were a missionary in Canton, China, my first prayer every morning would be for the success of American Home Missions, for the sake of Canton, China."

"You and I know what each American, white, black, brown, red, or yellow, fair or swarthy, needs most; the illuminating, uplifting, steadying soul-redeeming power of Jesus Christ, the Saviour of men's lives. He needs it not for himself alone but for all the rest and for all the world, since he holds in his power the shaping of so much of human destiny. Home Missions offer a program for the patriot, the Christian, the man or the woman who has sounded the purposes of God for His world through the ages." (McAfee).

Some Things As They Are Among The Mormons

By Rev. W. A. Service, Roberts, Idaho

THE only purpose of this article is to tell of a few things as they are in Mormon territory and it contains that which we have been able to learn by observation and interviews with men and women of long residence among Mormon people and from some who have been brought up in Mormonism but have left it because they had found out its falsity and because it had no message for them. Mormonism does not meet the human need, nor show men the way to a righteous life, or how to find a holy God.

Now we think we have found some honest, generous, fair minded Mormons—but a large part of them are below the average mentally and of low moral ideals. Some time ago we asked a superintendent of schools in a town where there was a large Mormon population, why he did not have more Mormon teachers in his school. He replied, that so many of the Mormon applicants could not

qualify. It is rather significant that the best teachers do not come from Mormon schools or from Mormon homes. We have visited a number of Mormon Churches* to see and hear for ourselves and while we could endorse many of the things which the bishops said, yet they usually got pretty badly mixed with arrogance and ignorance both as to the matter and manner of the address. We recently attended a Mormon funeral of an old lady who was a pioneer of eastern Idaho. The service was opened with songs and four bishops talked. One of the bishops stated that the dear old lady had come to him twelve years ago to be rebaptized into the Mormon Church and we believe he deliberately falsified for we are told that nearly twenty years ago she united with another church and her friends say she never went back to the Mormon Church.

A Christian lady reported to us a conversation which she had with a Mormon woman in which the latter lamented that her son had been ordered to go on a mission. When asked why she lamented, she replied, "They so often come back worse than they go." We have been accustomed to think of missionaries as among the very best and we still wonder where a more saintly body of men and women can be found than those who have devoted their lives to the uplift and the salvation of heathen peoples. Our missionaries have given and are giving their lives to save those for whom Christ died and when on account of age or failing health, they are retired, they always have the interests of the kingdom at heart. There are men in this community who have, in their younger days, gone on a mission for the Mormon Church and who claim now to have no religion and if they are to be judged by their actions, they must be credited with telling the truth.

Honesty and morality, to the mind of the average Mormon, seem to have no relation with religion. The testimony of men who have had years of experience with them is that they are generally dishonest. They are taught to spoil the Gentiles and seem to be bound by no code of honesty or morality. A Mormon, who had a wife and family, had also a family by another woman out of wedlock; his conscience smote him and he called together the officers of the church where he lived and confessed his sin. They said to him, "You have broken the law of the land but you have not violated the rules of the church." It seems to us that the chief by-product of Mormonism is defiance to the laws of God an man. We wonder if there were any in the days of Noah who where more vile than some of the sons and grandsons of Mormons in Idaho. They teach their children to dance in their Junior Society and make a pretense to regulate the dance among the young people.

Not a sense of duty but superstition and fear hold many of them in bondage. Many young couples go to the temple to be married so they can also be sealed together for eternity and many widows go to the temple to be sealed for eternity to a dead husband who was a horrible disgrace while he lived. No doubt this is a holdover from the early days of Mor-

*See frontispiece opposite page 382

monism when they were compelled to act at a cruel master's bidding or subject themselves to boycott, or bodily harm, or even death. We think they quit murdering for the same reason that the Indians quit taking scalps of white men, because they feared the U. S. Soldiers. They don't like to hear any reference to a U. S. investigation. Some months ago the Utah Gospel Mission men came into Idaho and in one town they were given permission to speak in the Mormon Church. After they had spoken the bishops arose to answer them; they soon saw the Mission men taking notes and they shortly concluded their remarks. They do not care to have some of their remarks go forth to the world. "For every one that doeth evil hateth the light neither cometh to the light, lest his deeds should be reproved." Recently President Heber J. Grant spoke in a nearby town; he said some things which had not a semblance of truth and we know many of his audience did not believe them. We are told, however, that even Mormons regard Grant as a weakling, which he certainly is.

Their members are rarely marked off the roll, since we know of cases of people who have been for years members of other churches, but have been buried as Mormons. We have the word of men, in communities that are rated ninety per cent Mormon, that not half the people attend the church or give anything to the support of the work and many of them do not class themselves Mormons. A very large percent are almost entirely ignorant of the teachings of the Word of God. About all they know of the Bible and Christianity is what they have learned from Mormon pulpits and that is little and distorted. No doubt these indifferent ones are on the Mormon roll, yet they represent about every shade of belief and unbelief, that is to be found anywhere and with all the prejudice against Christianity that can well be imagined.

The hand writing is upon the wall; Mormonism shall crumble and fall, and would to God that her people might be snatched as coals from the fire and her foul history transferred to the time of the dark ages!

The picture is dark but a little light shines out of the darkness. We often think of the seven thousand in the parish of Elijah who had not bowed the knee to Baal. Some time ago we had an errand into what we had been told, was a solid Mormon community, and we found in the very home, to which we went, a mother and her daughter who had been brought up Mormons but who are now members of an Evangelical Church. More than forty years ago there came to eastern Idaho a family from one of the middle states and father and mother united with the Mormon Church. Only a few months ago that mother died nearly 82 years of age. Her father was a Presbyterian minister and about eight years ago she united with the United Presbyterian Church and we believe she died in the faith of her father.* "Train up a child in the way he should go: and when he is old, he will not depart from it."

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*See frontispiece opposite page 381

United Mission Study Course

PRAYER AND MISSIONS

By Helen Barrett Montgomery.

CHAPTER III—PRAYER IN THE STRATEGY OF MISSIONS.

By Mrs. John P. White

A WAY back in the early life of the church, when the disciples began to understand the purpose of Christ's plans, there was born the desire to carry the good news to the "regions beyond." We read, that preceding the first great missionary adventure, "When they had fasted and prayed and laid their hands upon them they sent them away." Prayer had a vital place in the life of the early church which set apart Barnabas and Saul and sent them forth on this ministry.

PRAYER AND MODERN MISSIONS

It is safe to say that through all the succeeding years no missionary of the Cross has ever been sent forth without much prayer. There were first the prayers that led to the decision to go; the prayers of those who were responsible for the choosing and sending; the prayers of the friends left behind. Only those who have been in personal and intimate touch with one of these three groups can understand the deep, earnest, often agonizing prayers that are offered.

The very nature of missionary work makes prayer indispensable. It is a super-natural work and therefor requires super-natural power and such power is released only in answer to prayer.

Two hundred years ago, few people were thinking in world terms. One humble Christian woman was burdened in heart for the millions who had never heard of Christ. Other folks were not interested, but she began to pray. For years she prayed and as she prayed she saw the necessity of some one being the messenger. She had a son. Perhaps he would be the one who should go. Then she began to pray that his heart and mind might be turned toward this subject.

On her death-bed, while her prayer was still unanswered, she exclaimed "Lord, remember what I've said to you over in that corner!" Soon after her home-going, her son Bartholomew Ziegenbalg started forth in 1706 to India, the first of the thousands of Protestant missionaries who have been the heralds of salvation to the non-Christian world.

The missionary spirit began to stir in England. The first Missionary Society was organized October 7, 1792 in the "back parlor of Widow Wallis." An offering of £13, 2s and 6d was taken to finance the enterprise of sending forth missionaries.

We smile at the small sum—a sum exceeded annually by hundreds of even our smallest societies. But we do not smile at the faith or the prayers of these who started out on an absolutely new trail.

The first missionary sent out by this feeble organization was William Carey, than whom there has been no greater in all the annals of missionary history.

Not many years ago, in 1906 we celebrated the one hundredth anni-

versary of a prayer meeting. Strange was it not? Yet this prayer meeting was epoch making. It was the forerunner of all the organized missionary work in America.

Five students at Williams College walked out across the fields, one day talking as they walked. A shower drove them to the friendly shelter of a haystack. While they tarried they prayed about the great question before them—the evangelization of the world. All agreed that the task should be undertaken. Most of them considered it impossible, but Samuel J. Mills, believed that it should be undertaken immediately. He gave utterance to words that have been the watchword of missionary leaders ever since—"We can do it if we will."

The prayer meetings were continued among the students during the school year. Interest in this project became intense. The needs of the mission fields were discussed with the enthusiasm seen in athletic meetings of later years.

PRAYER AND THE MISSIONARY ORGANIZATIONS

The zeal of these boys was contagious. The churches were challenged to take up the task and within a few years the American Board of Commissioners for Foreign Missions was organized. The first men to be sent out where Judson, Hall, Newell and Nott, on February 6, 1812.

Other boards were organized, and all of them depended upon God to guide them and give them wisdom in their new undertaking. We have only to recall the occasion of the sending forth of our first missionaries in prayer and faith, to illustrate this point.

Miss Milligan tells of this in *Facts and Folk in our Fields Abroad*. The Gordon's had started out on their long journey to India. "Back of them was the Foreign Board of the Associate Presbyterian Church which had the faith to appoint them to such a task with only $135 in the treasury. And back of that was a prayer-meeting. Not in a great convention; not in the General Assembly; not even in the meeting of session of a large and influential congregation. No! but on a very stormy night, in the Second Church, Allegheny, five earnest men and women gathered together, in spite of the weather, and met Christ and told Him the longings of their hearts. * * * They prayed for India. They planned to set some machinery in motion that would work toward India. They started in their own congregation. They reached the synod, and prayer prevailed there. And so, step by step, Rev. Andrew Gordon was chosen and the banner of the Cross floated in Sialkot."

Small praying bands of women, meeting in homes became missionary societies and were definitely led into wider fields of service. In 1861 the first organization of a Board was effected—the Women's Union Missionary Society of New York City.

One organization followed another in this movement, until now practically every denomination in the United States has some form of Woman's Board.

The story of the organization of our own Women's Board will be fully written up and celebrated at the

Monmouth Convention in June. Its story is a record of continual answer to prayer.

PRAYER AND THE NEW MISSIONARY AGENCIES.

In 1884 there was organized one of the greatest missionary agencies of our time—the Student Volunteer Movement. Prior to the organization, Dwight L. Moody, Robert Wilder and Grace Wilder covenanted together to pray for an awakening among the students of America. At a student conference at Northfield, Mass., the fire fell. Many young people who had never faced the question of their life work, went out alone, under the stars, and there decided, God willing, they would give their lives to missionary service.

This movement has continued through more than four decades. The majority of the recruits sent out by all the Boards through all these years have been men and women who in college days formed the "purpose to go" if God willed.

Another movement born of prayer was the United Study of Missions. The publishing of the first text-book by a Committee that had only $50 in hand was a great venture of faith. After twenty-five years we see some of the results. Millions of mission study books have been scattered all over the country. Following this missionary education, millions upon millions of dollars have been given to spread the knowledge of Christ throughout the earth.

We can narrow our view to our own denomination. Who would have said six years ago, that our small denomination would have achieved such wonderful things through our missionary offerings? Needless to say a great volume of prayer has continually ascended from board rooms, prayer circles, churches and family altars.

Prayer has opened many doors and removed many obstacles in the path of pioneers. Miss Anna Y. Thompson of Cairo, Egypt writes: "The first unusual answer to prayer that I heard of in our Mission, many years ago was the change in the high position of an official in the government. An Egyptian Protestant had been telling Dr. Lansing how this official had been opposing the work of Christ in Egypt and the answer to him was: 'We will have him removed.' The matter was taken to God in prayer. Within a few days this official was taken out of office without the known use of any earthly means, much to the strengthening of the faith of the Christians."

In Prayer as a Working Force Dr. Gregg gives a similar illustration in the life of Dr. Hamlin of Turkey. "In the year 1851 when Mahmud was Sultan of Turkey, he ordered the expulsion of all missionaries from the Empire. The edict was final and irreversible. Dr. Hamlin, broken hearted and discouraged said to William Goodell, 'Goodell, our life work is a failure at the very start, for both the British and American consuls say the edict of expulsion must prevail and we must go at once.' Goodell replied, 'Hamlin, the Sultan of Heaven can change this; let us appeal to Him in prayer.' So they gave themselves to prayer, they opened the edict and spread it before God, they prayed all night, for it seemed to them in their helplessness that their very destiny hung in the balance.

Well, what of it? This: the next day Mahmud died and the edict of expulsion was never mentioned again."

Let us not think that God's power is less today. He does open doors in response to prayer. Miss Minnehaha Finney sends two simple but forceful illustrations:

"The Volunteer Band of the Luxor Girls' Boarding School according to their usual custom started out in company with some of their teachers to carry the Gospel message to those who could not read for themselves.

On reaching the village, they divided into twos and twos going in and out of the narrow streets and sitting down here and there to sing and read and pray with the groups who would gather about them.

The welcome they would receive would generally be quite hearty but it was not always so and as the story goes, one of the 'teams' entered a narrow street and were promptly met by a forbidding looking man with a stick in his hand who demanded roughly 'What do you want here?' then he called the dogs and set them on the pretty badly frightened girls. Yes, they ran but not far, for they dodged in behind a door and kneeled down there with folded hands and asked God to make the way clear. Then they sallied forth and the dogs after a faint 'wow-wow' or two considered that they had done their duty as watch dogs and walked off. The excitement in the street gathered up a good crowd and as the girls said in relating their story 'We never had such a good meeting.' "

"Prayer has opened many a village closed to the entrance of the gospel. Three missionaries were out on the Delta car visiting villages which had never been entered before. It was not always easy to find the open door. I well remember one rather hopeless looking village we entered. We asked definitely that God would give us a door of entrance and then we started out, walking up the main street, the gazing stock of all the villagers.

They were doubtful about who we were or why we had come to their village but with true Oriental hospitality they invited us to the house of the chief of the village and seated us in the main reception room. It was not very long before an opportunity presented itself to show them our wares, that is to distribute the tracts we had in our hands, and then to open unto them the Scriptures.

The room full of men listened with great interest and respect for quite a long time and then in the evening the leading men of the town or rather village payed a return call to the Delta Car and asked for more teaching. I have always thought of this incident as a splendid illustration of the way God is willing to open the doors of opportunity to us when we definitely ask Him to do so."

PRESENT DAY NEED OF PRAYER

Who can doubt the great need of prayer today? No other age has needed it more. Prayer is needed for the church that she may be held true to the faith and that she may not lose her world vision; prayer is needed for our youth that they may not be carried away by worldliness; prayer is needed for our ministers and missionaries that they may give the true gospel message to the perishing world; prayer is needed for nations that they may settle difference

without resorting to war; prayer is needed for the great world lying in sin and wickedness, for the ignorant world that knows not of Christ.

At this time every member of the United Presbyterian church should pray for the completion of the N. W. M. and for the sustaining of the new work and workers that have been added to our forces at home and abroad during the past five years.

Shall we not make this our heart cry?

"Stir me, O stir me, Lord! I care not how;
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray;
Stir till the blood red banner be unfurled
O'er lands that still in heathen darkness lie;
O'er deserts where no cross is lifted high.

Stir me, O stir me Lord! till all my heart
Is filled with strong compassion for these souls,
Till Thy compelling MUST drives me to prayer;
Till Thy constraining love doth reach the poles
Far North and South, in burning deep desire,
Till East and West are caught in love's great fire."

On The Slave Trail

By Miss Aulora R. McIntyre.

OUR story finds its setting in one of the remote interior provinces of Africa, the great, fanatical province of Darfur, with its capitol at Fasher. The events we wish to relate occurred nearly fifty years ago. A long camel caravan slowly takes its way across the desert northward and eastward, for its ultimate destination, Egypt, where its human merchandise will be marketed. Behind, an African village lies in smouldering ruins. The dead bodies of its male defenders lie about in the tall grass, awaiting the prowling lion and hyena. The groans of the dying and wounded mingle with the cries and whines of the prowling beasts, who will soon end their agony. All the older men are thus dispatched while the young men and women, the boys and the girls, are carried away, as well as the sheep and cattle, the ivory tusks, clothing and other things found in the huts. The grain growing in the fields, as well as any food found in the huts, is burned lest escaping fugitives may return and find a means of livelihood. The old men and women, the sick and the weak, are left behind.

In one such caravan was little Hanna with his mother, sister, and little baby sister. The alarm had been given that Zubeir Pasha was coming, and they with the elder brother had fled with the others into the forest. After some time they decided to venture back to the village, but they meet a band of raiders in the way. The older lad takes to his heels and finds refuge again in the forest, but the rest of the unfortunate family fall into the hands of the raiders. Wearily the mother trudges along with her little ones at her side, and the babe, now sick with a painful

cough, in her arms. The brutal Turkish soldier finds her lagging behind the caravan and discovers the cause to be the baby. He snatches it from her arms, hurls it into the air, and catches the little form on his upturned sword. The mother, thus relieved of her burden, is urged on at a quickened speed to overtake the caravan. But tomorrow's sun witnesses a new grief for the saddened mother. The little ones are both torn from her, put on the slave block, each one purchased by a different dealer, and carried away to a different slave market to be re-sold to a different master.

Far away in another part of Darfur another slave caravan sets out. Many sad hearts may be found in that long line of a thousand or more slave captives as the last cries of their murdered relatives fade from their ears, and the last faintly curling smoke is lost in the distance. In this sad train walk two little girls, Kiltooma and Assa. The terror of the horrible scenes of the past night is still terribly present with them. Even yet they can not comprehend it. Over and over again they hear the hoarse cries of the invaders as they are torn from their pallets by their terrified relatives. They see again the glare of the torch applied to the dry thatch of their little dwellings. They picture the murderous knife flashing in the light of the burning huts, as they are hurried away by their captors. In the gray light of the new dawn they find themselves with many others in a great enclosure, to be sold to the slave merchants who have come from the various parts of the earth in pursuit of their shameless traffic. At the end of the auction the little girls find themselves following along in the same caravan though they had not known each other before.

Many are the vicissitudes of these months of desert travel. Sand, sand, sand, stretches ever before them. Oh, the burning feet on the hot sands, and the parched lips! Only three drinks a day is the allowance because the wells are few and far apart. Even the poor camels drop one by one along the way for they must survive on one long draught at each well that is passed. Small pox breaks out and adds further horrors to be remembered, and more bones are left bleaching on the sands.

After occasional stops, sometimes prolonged to months, and changes of slave masters, a year or more is passed in that long journey across the desert, but it finally ends at Esna, Egypt. Here Kiltooma's owner, a Copt named Bishai, puts his slaves on a boat, enroute to Cairo where the market for slaves is better. There are difficulties to be encountered now, for with the coming of the English the slave-traffic has been outlawed. They make a stop at Assiut at noon, hoping at that time of the day to find but few people on the streets, but they are three times intercepted by soldiers, and the three little girls, for now Fatma is added to their company, are slipped from house to house while the soldiers are bribed to take no notice.

But finally a Sudanese evangelist, named Abd-el-Kareem, sees them and reports the matter to Dr. Hogg, of the American Mission. Finally with the aid of some Sudanese boys who had recently been rescued by Lord

Aberdeen, they succeed in getting them into the school compound. A great crowd of native officials, soldiers and others, gather, all with one accord uniting against Dr. Hogg and Miss McKeown in their efforts to secure the release of the little captives. Was it not true that all government officials, Moslems and Copts, are interested in the nefarious traffic, and do they not all share the profits, and has it not been a source of income to a great many of them? So it is not surprising that the missionaries get little sympathy or assistance.

Kiltooma still bears in her memory a vivid picture of Miss McKeown as she stood that day the only woman in the compound, facing that mob, firmly demanding the release of the little girls. Not one step should they go from the compound, she declares. The dealers and officials try persuasion without effect, and they even try to intimidate the little captives. "They will eat you," they say, "They call all the girls and boys in, then they have a big feast." What news this is for them just as they thought they were on the road to freedom. This sounded like the stories they heard of the great slave dealer and associate of Zubeir, Nur Angara, who cut out the heart and liver of his victims, and ate them raw! But their Sudanese compatriots reassured them. Nevertheless, it is not surprising that the three little girls found it hard to forget these warnings when later, on the ringing of the bell, they saw all the children lining up for the feast, and ready to march in. However they were soon at ease when kind Miss McKeown brought them into the dormitory, fitted them out with clothes, and gave them a mother's care through the weeks that followed, lest they should succumb to the change of climate after the rigors of that long march.

A telegram was sent to the Khedive, Tewfik Pasha, who telegraphed in return, granting the mission permission to keep the little captives, all of whom were Moslem girls. Not many years passed in this new atmosphere before they decided that if this was Christianity they wanted it, so they asked for baptism. They were kept waiting for awhile till they were better instructed, but on one glad day all three were baptized and taken into membership of the church.

Kiltooma spent many years in the Pressly Memorial Institute at Assiut, first as a pupil, then as a helper, and then she was married to Hanna, who had in the course of his long trip with the slave caravan, reached Cairo. He, also, had become a Christian. They assisted in the Church Missionary Hospital in old Cairo for two years, Kiltooma helping Miss Kay in her Bible work among the women. Two little girls were born to this couple. Miriam died in infancy, but Sadeega still lives with her mother. Kiltooma and Hanna came to the Sudan about twenty years ago, and after working awhile for the C. S. M. they came to Dr. McLaughlin of the American Mission, and later worked in turn with Dr. Magill and Dr. Lambie.

Then in 1912 Hanna and Kiltooma, now known as Um-Sadeega (the mother of Sadeega) came to help in the kitchen of the Girls Boarding School at Khartoum North promising Miss Barackman to remain for a

few months till she could find a cook, but the two months lengthened into seven years of patient and faithful service. In 1919 Hanna died, and Kiltooma and Sadeega occupied a small house not far from the girls' school. In 1920 when we opened the work for women in Omdurman, Um-Sadeega, not unwilling, agreed to help us in the work. For Sageeda we found work in the C. M. S. Girl's School at Omdurman. Um-Sadeega has toiled on for four years, faithfully teaching the Gospel story, walking miles over the burning sands, for she is still in the desert, and the sand burns her feet now as it did when she was following the slave caravan, but now she is the willing servant of another Master, and she counts it all joy to be allowed to suffer affliction for Him. The Water of Life which she gives to these thirsty souls is unstinted, the supply is everlasting.

The Story of Golap, A Burdwan Convert

By Miss Jean Morrison

(Golap's history has been written from facts given by herself, so it is quite authentic. She said she hoped that those who had been praying for her, when they read it would realize how hard it is for such women to become Christians, and so would pray still more earnestly for them.)

IN a remote village in Bengal a baby girl was born. She was the youngest of five children, three brothers and two sisters being older than herself. When she was nine months old her father died, and the family went to live with an Uncle.

Up to the age of eight, little Golap lived a happy life. Then came the change which every Bengali girl has to face. Childhood must be put aside and married life take its place. A marriage was arranged for the child by her uncle and brothers. A boy attending a mission college in Calcutta was selected as a suitable bridegroom. How little did Golap's relatives know of the Christian influence brought to bear upon the lad and that he would be the means of changing the religious life of the little girl. Her family were bigoted Hindus and the child was most carefully brought up in the Hindu religion. No one could have been more zealous in the daily *puja** and in attending festivals.

The usual Hindu marriage ceremonies were gone through, and the visit paid to the father-in-law's house; and the little girl was taken back and left with her mother till she was twelve years old. It was a sad day for her when she had to leave her mother to whom she was devoted and the happy home of her childhood, to enter her father-in-law's house. Her mother-in-law was a strict disciplinarian, and the little girl had to take her full share of the household duties. Many secret tears were shed as she longed for her mother's tender care, but she had to put these thoughts aside, and take up a little wife's duties, and prove herself an obedient, submissive daughter-in-law. The young husband but two years her senior, only

*Idol worship.

saw his wife when he came home for his holidays.

When she had spent five years in her husband's ancestral home, and no son had been given to the young couple, great disappointment was expressed. The husband's relatives and friends urged him to take another wife, but he refused, saying that, if God willed, children would be given. His faith was rewarded for a little girl was born six years after the parents had been married. But the little flower so dear to the young mother's heart, was not allowed to blossom long in her Hindu home. In ten short months God transplanted her to His garden above.

For four months Golap wept bitterly for her baby, and wondered what she could have done to cause the anger of the gods, and to make them so hard on her. More diligently than ever she did *puja* to appease their wrath. Another little girl was given, and the grandmother, to prevent any further calamity, as she thought, named her Thakor, (the name of their god). Extra *puja* was performed by the mother to avert danger from her child. God was leading her to see the powerlessness of the gods to help her.

During the brief visits of the young husband, he took the opportunity of teaching his wife, by reading aloud to her every day. The book from which he read most frequently was the Gospel of Matthew. Golap hated the Christian religion, and did not want to hear anything about it. She was so bigoted that, though obliged to be in the room because her husband wished it, she sat in the furthest corner, afraid lest she should be defiled by coming in contact with the Christian book.

The husband coaxed her to listen for a little while every day, and from his lips she learned that there was but one true God, and that He alone could make her holy. Silently—her bent head covered with her sari—did the young girl listen. God spoke to her and almost against her will she felt that the words were true. She had been taught from babyhood that several gods should be worshipped, that bathing in the Ganges meant remission of sins, that the Brahmins were holy, and that she would enter Heaven by her own marriage. Was she not a Brahmin, and therefore holy? By degrees she became less averse to listening to the reading of God's holy word, and even allowed her husband to teach her to read. She proved an eager scholar, so anxious did she become to read these strange words for herself. Her husband lent her religious books, which she pondered over, but she could not say that she believed in Christ. She thought, this is the English belief, not mine. She soon began to see the sinfulness of her life and that no *puja* could ever cleanse her from these sins or relieve her of their burden. Her eyes were opened to see Christ as her Saviour, and from that time she believed in Him. But her heart was saddened, for as she realized more and more the truth of the Gospel, her husband's faith in and love for them, grew less. She could not understand the cause. Had he not first taught her to love Christ and now, when she was looking forward to his helping her still more, he failed and left off teaching her.

But the new faith was not taken from her, and God himself became her teacher.

While the spiritual conflict was going on in her soul a little son was born, to the great joy of the whole family. Golap's husband had found work in a town about thirty miles from his father's house, to which he and his wife had moved.

For the first six months the baby was very delicate and the mother feared she could not rear him, and performed a special *puja* to appease the gods. Later, she saw the folly of putting her trust in gods who are impure and unholy, and as light dawned in her soul, peace of mind came, and from that time she performed no more *puja*, but took her troubles to God in prayer, for her husband told her he could not help because his faith was gone.

A nephew, who was attending school in a town near, presently visited them, and Golap asked him if there were any missionaries who could teach her. The lad replied that there was a woman who went about teaching in the houses, though she had never come to his aunt's house. Golap afterwards learned that there was a mission church in the town, and she got her nephew to go to the missionary from time to time and buy her some books, so insatiable was her desire to know more. Amongst them was the Gospel of Luke. She read all of the books to her children, and by the time her little son was eight years old, he had learned one of them by heart and often repeated it to the master and boys in his school, who delighted in hearing him.

Two other sons had been added to the family, and then a little daughter. But the fair flower only stayed twenty-three days with the mother, and then God took her. This time Golap did not sorrow as she had done when her eldest child was taken, as she knew that her little one was safe with Jesus who gathers the lambs in his arms. Other children were also born, and the family outgrew their first house, so the father built a large one to which they moved.

Soon after this an event occurred which changed the current of Golap's life. One day her eldest girl was playing near the court yard door, when a Christian woman passed, who seeing the child, stopped and said to her. "Little girl can I go and see your mother?" The child was delighted knowing how anxious her mother was to see a Christian.

She ran into the house exclaiming, "O mother, a nice respectable woman, a Christian, asked leave to come in." On hearing this good news Golap ran to the door and called the woman in, and, giving her a seat sat down on the floor in front of her. She could scarcely speak for joy, for this was the first Christian woman she had seen, and she felt that God had heard her prayer and had sent her help at last.

Her visitor was a Bible woman who daily taught in the houses in which she was welcomed, and she began at once to teach Golap about Jesus Christ. She was greatly surprised to find how much she knew and how eager she was to know more. On her next visit this Bible woman brought a missionary with her. Golap was delighted to see her, and her first lesson from the lady was on the new birth.

Frequent visits were paid from this time by the missionary or the Bible woman, and Golap eagerly drank in deeper truths. The little girl was taught with her mother. The father, though he himself did not believe, and his heart grew colder and colder and hardened against any Christian influence, did not make any objection to the visits of these Christian friends, and from this time, when the children in their reading came across a passage in the Bible which their mother did not know how to explain, they took it to their father and he would tell them what it meant.

At times the quiet Christian conduct of his wife smote his conscience and he would get angry and speak roughly to her, but her soft answer would make him acknowledge the change that had come over her. "Formerly," he remarked, "she would have given it back to me if I spoke angrily; now she keeps quiet."

Once, when in an unusually angry humor he demanded that the Bible should be brought to him and he would put an end to it all, the boy who carried the book to him said quietly, "Father, this is God's book; if you destroy it, He will punish you some way." The father's hand was stayed and he did not touch it.

Just about the time when the visits of the missionary began, arrangements were made for the marriage of the eldest girl. At the wedding several relatives and friends were assembled and among them was the lady missionary. She was even allowed to speak to the guests, telling them about the marriage in Cana of Galilee, and she was heard throughout with respect.

Though the staff at the mission house from time to time changed Golap was taught regularly. She looked forward with intense pleasure to a visit on Sabbath afternoon. She and her children would gather round the visitor, either on the roof or in a quiet spot near the top of the house, and part of the church service was gone through. Mother and children joined in the prayers and hymns. Some part of the sermon that had been preached that day in church would perhaps be repeated, or some verses in the Bible discussed.

Day by day the mother gathered her children round her to read the Bible. She also taught them Scripture verses and prayed with them. When visiting their male relatives, they often repeated what their mother had taught them. Who can tell what seed may have been sown to bring forth fruit hereafter?

Sorrow came again to the family; this time God called a sweet little boy of eight to join four brothers and sisters in the home above. As the mother and eldest brother and sister were kneeling by the side of the dying child, he opened his eyes and said, "O mother I see Jesus coming, He will not delay," and immediately the little spirit fled. The household did *puja* for the dead, but the children remarked, "God is in Heaven, what can a tulsi plant do for us?" They tried to comfort their mother in her sorrow, quoting the texts which she had taught them. The youngest boy delighted in hearing the story of Daniel in the lion's den. He had great faith in prayer being answered, and his childish prayers were very touching. He often asked

the heavenly Father to change his father's heart. When the great earthquake took place he thought it was Christ coming, and was not a little disappointed when he found it was not so.

A sad time came for the family when the Church of England Zenana Missionary Society had to close the Mission in Burdwan for want of funds and workers, and a lady missionary was no longer resident there. The youngest girl shed bitter tears when the school which she so dearly loved was closed and she had to part from the teachers to whom she was greatly attached. The faith of the mother was put to a sore test—her Christian friends removed and the constant intercourse stopped. But she knew where to look for help and teaching, and the "Friend that sticketh closer than a brother" never forsook her. An arrangement was made for a Christian Bengali woman to visit the family and have a little talk with them on Sabbaths and a lady missionary who lived twenty-five miles away, came to see them as often as she could. Occasionally the mother's heart was gladdened by long visits from her married daughter, who was at heart a Christian. Mother and daughter would hold sweet converse together daily, thus helping one another.

On one of these occasions, the mother became seriously ill. The strain of nursing a son through an illness proved too much for her and her life was despaired of. For some time she had desired to be baptized, but her husband would not give his consent, and she felt that she could not leave him and the children. She said, "I can see no where in the Bible that a wife may leave her husband, and if I did the children would be brought up as Hindus. Now I can teach them daily and pray with them. As I am not hindered in worshipping God in my own home, I feel my duty is to remain." But when she heard that there was no hope for her recovery, the desire for baptism became stronger than ever. As a last resort, and also through the fear of her dying at home, she was taken to the house of her nephew, her daughter and a son who was studying for the medical profession, accompanying her. She was devotedly nursed by her children and by her nephew and his wife. The nephew had been much with his aunt in his boyhood and looked upon her as his mother.

She got worse, and, thinking that she was sinking, the daughter wrote to the missionary begging her to come at once as her mother wanted to see her before she died. The missionary was out in camp when she got the message. She made an early start but did not reach her destination till 10 P. M. Alighting at a wayside railway station when it was quite dark, and not a European to be seen, she wondered how the three miles were to be traversed between the village where the sick woman lay and the station. But God sent a guide; a small boy of ten offered to show the way with a lantern, and the trudge through coal fields began. Small streets of huts had to be passed now and again, inhabited by miners and their families, many of whom came out to see the strange sight of a Mem alone with a Bengali boy!

"Where are you going?" was the

oft repeated question, which the small boy answered. Then would follow the remark, "No English people are there." Then a stream was reached, which the shoeless guide had no difficulty in crossing, but the Mem, what should she do? Why, she must take off her shoes and stockings and wade across, there was no other way over! The small boy looked on with interest as he saw shoes and stockings removed, and exclaimed when white feet appeared! What did the little man expect to see?

At last, after a weary trudge, the village was reached. Everyone seemed to be asleep except the pariah dogs, which announced the arrival of a stranger by vociferous barking. Heads appeared in doorways, and asked "Who is there?" The guide replying, "A Mem Sahib." At this astonishing announcement, the lady was surrounded by inquisitive men, women and children. Great amazement was expressed that she had come to see a Bengali woman! When the door of the court yard of the nephew's house was reached, the shout,—"A Mem Sahib is here," roused the master of the house, who came out and brought in his guest with great courtesy saying, "How good of you to take all of this trouble for us Bengalis. If I had only known when you were coming I should have come to fetch you." As the visitor went through the courtyard to the house, she saw a pile of wood and some *ghi* in a huge jar standing outside a door. This was the wood and *ghi* for cremation, and it showed that the end was expected very soon, so the missionary felt she was only just in time.

The young man went in to prepare his aunt, and brought out with him his wife, a sweet, refined woman, and also his cousin, the medical student. They greeted the lady visitor warmly, and then brought her into the room where the sick woman was lying on the floor. As her friend knelt down beside her, she opened her eyes and smiled. She said feebly, "God has answered my prayer, and He has sent you just in time." Then, ever thoughtful for others, she asked what her visitor had had to eat since the morning, and begged the nephew's wife to prepare some food for her.

It was of no use for the missionary to protest that a little parched rice or some sweetmeats would be quite sufficient. No, a right regal repast must be prepared for an English guest! Never mind the lateness of the hour! The nephew and his wife disappeared leaving the son and the visitor with the sick woman. The daughter had had to return to her father's house, as she was ill, and the nephew and his wife could not have two sick people on their hands.

With her hand in that of the missionary, the sick woman now and again spoke or listened as a text or a verse of a hymn was repeated. Near midnight a sumptuous repast, enough for five people, was spread. Very sweet tea in a bowl, rice, curry and sweetmeats, and four pairs of eyes watching to see the lady eat! She was bound to do justice to a meal which had been prepared so beautifully by the master and mistress of the house, though she would have preferred to have rested her weary body on a bed. After the repast had been cleared away, a bed was made

up for her in the room where the sick woman lay, and scrupuously clean was the sari which acted as a sheet. In a short time the gentlemen took their departure, and, much to the amusement of the housewife, the English lady began to undress. Even the sick woman enjoyed the proceedings, watching every movement. At last the light was lowered and the missionary was thankful to close her eyes; but in such novel surroundings it was difficult to go to sleep. The toilet in a Hindu house the next morning was a novel experience. In the courtyard, where a bathing place was screened off, the ablutions had to be gone through under a tap. After a light repast, the sick woman requested that she might be left alone with her friend for half an hour. A solemn time followed which bound the Begali and English sisters by a closer link than before—a memorable half hour spent together realizing the presence of an Unseen Third in the midst. After reading and prayer the sick woman gave messages to be sent to the beloved English sisters who had visited her from time to time. Then she begged the missionary to look after her children and never to lose sight of them, and also asked her to tell her husband that she would look for him in Heaven, as she fully believed her prayers for him would be answered. Then, folding her hands together, she murmured, "Lord, now lettest Thou Thy servant depart in peace." "Farewell" was then said, neither Golap nor her friends expecting that they would meet again on earth. A *palki* had been thoughtfully provided by the host, and he and his cousin accompanied the visitor to the end of the village. Then they salaamed respectfully, saying "Pray for us all in the time of our sorrow; she is ready for death, but we want comfort."

God's ways are not our ways, nor His thoughts our thoughts, and contrary to all expectations from that hour the sick one began to mend, and once more was taken back to her home. Truly she had been at the very gate of death. In fact she said that she saw a beautiful figure standing in the light inside. It was the day on, which Queen Victoria died, and Golap thought that she saw her and that she and the Maharanee were going in together. She is sure she was brought back to life for some very special purpose, to glorify God in her own house, and, maybe, to see her husband and children all brought to Christ. This is the longing of her heart, "Otherwise," she remarks, "it would have been far better for me to have been with Christ." Her faith is sorely tested at times, for her husband seems further off than ever from accepting Christ as his Saviour.

The time came for the youngest girl to be given in marriage; an anxious time for the mother, who had brought the child up to believe in Jesus as her Saviour. How was she to give up her child to a Hindu husband and no longer have any power over her? Golap made it a matter of prayer, and how she longed that the family might confess Christ and then her daughter would have a Christian husband! Through the goodness of God arrangements were made for the child to be married to the brother of her sister's husband, and, though the future son in law

was a Hindu, when the daughter left the paternal roof, it was to be with her sister in her mother-in-law's house. This sister is a Christian at heart and devoted to the younger one, and she reads and prays with her. The marriage ceremony took place at the grandmother's house. Golap went to it, but she could take no part in the religious ceremony. One of the relatives afterwards told the missionary that the mother sat alone after dressing the little bride, praying to God to protect her child. A month afterwards, child like, the little bride showed her jewels to the missionary with great excitement; but a sober look came into her face, and she said "I was praying to Jesus in my heart when offerings were being made to the gods." One of her wedding presents was a nicely bound New Testament which she took with her when she went on a visit to her mother-in-law.

At the time when Golap was thought to be dying she so desired to be baptized, that the Bishop of Calcutta was approached on the subject. He sanctioned the baptism being administered by the missionary who was sent to visit her. Contrary to all expectation, Golap recovered. We hope that some day she will be allowed to leave her zenana to be received publicly "into the congregation of Christ's flock" in church.

APPENDIX TO GOLAP'S STORY

Since the above history of Golap was written other events have occurred. Contrary to all expectation she recovered after baptism and returned to her own home where she never ceased to witness for Christ. Her husband never allowed her to go to church but constant visits were paid by Christian friends, and she daily has prayer morning and evening with her daughters-in-law and her grandchildren. Her husband has lately died. He went on a visit to his mother and died there. Golap had a most remarkable dream, she dreamed that the last days had come and she saw her children there but could not see her husband, at last she saw him in the distance and called to him "Come, come the Lord Jesus is coming," his reply was "it is too late." She cried, "no, it is not too late, get down on your knees, the sound of His chariot wheels are near, come quickly." Again came the answer, "Too late, too late." Then she awoke and found it was a dream. The next morning she received a wire from one of her son's saying, "If you wish to see father alive come at once for he is dying." At the same time the missionary received a wire saying, "Please come at once, father is dying and asking for you." The missionary went at once but found the man unconscious, double pneumonia had set in. His whole family were gathered about him, the son sitting at his head said "Father, the missionary has come." He opened his eyes and consciousness seemed to return. Such texts were repeated as "The blood of Jesus Christ, His son, cleanseth us from all sin." "Though your sins be as scarlet they shall be white as snow," but the reply was "Too late, too late." Then unconsciousness came on again and he soon passed away. They said that frequently during this illness he whispered the name of the Lord Jesus.

Who knows what passed between

that soul and his God? The wife firmly believes that God heard and answered the prayers that she and many others so constantly offered for him.

Golap's neighbors all witness to the sincerity of her Christian life. Her son was heard to say before several officials in court, "My mother is a Christian and a good one."

How About Church?

By Charles L. Goodell,
Secretary of the Commission on Evangelism and Life Service of the Federal Council of Churches

HOW would you feel in the matter of your own family life if you should learn tomorrow that the Church had decided to move out of your town? Would it be easier or harder to bring up your children in a way that would add joy to your own heart in later years?

How would the social movements of your town, looking toward better citizenship and all moral improvements fare if there were no longer a church where such movements could head up, and pastors who would interest their people in the things for the moral improvement of the town?

What would be the chance of borrowing money for schools or public improvements or even for business if it were known in Wall Street or any other financial center that the Church had closed its doors in your town and that so far as its influence against vice and in favor of moral and financial stability was concerned, the town would have no more of it?

If it is fair to suppose that the home, the community and all business interests are safer and better and more stable because of the influence of the Church, hadn't you better stand by it?

If it is true, as physicians are telling us, that nothing is more helpful to furnish rest to overwrought nerves and muscles than the attitude of mind which goes with worship, why not seek such physical and mental uplift in the house of God?

If more things are wrought by prayer than this world dreams of, why should we not unite our voices with other people in supplication? If to sing the great old hymns of the church is uplifting and stimulating to soul and body, why not, in these sordid times when things are in the saddle and ride mankind, say to yourself and your friends; "Come let us worship and bow down, let us kneel before the Lord our maker."

If it is true that the men who preach from the pulpit from Sabbath to Sabbath are not always men of wide view or deep piety or winning personality, is it not true that there is always something good which one can find in any sermon if he is so minded, and is it not true that when we go to the house of God, we are there to practice the presence of God and in worship to come into fellowship with those things which are noblest and best in human thought and purpose?

When they call the roll in your church next Sabbath why not answer "here" and have a share in the solemn affirmation of faith, in the words of inspiration from the good Book and songs which have power to cheer and uplift the soul?

Why Our Missionary Society Did Not Die

(Adapted and condensed from a leaflet published by the Presbyterian Board of Missions).

I'M only a plain woman, Miss Mary, and never had a knack at story-telling but as you're so anxious to hear about it, I'll tell you how it all came about that we've such a "live" society, as you say in our little town.

You see, when our local was organized several years ago, we did have some "downright" good meetings. Then, some of our best members moved away, and the hard times came on, and sometimes we did not pay our dues even. Then our president said she could not serve another year; our secretary fought against her election; our treasurer said she would not serve again, but we kept her in, anyway. The mission study leader was very faithful, but only a few would buy the study books or prepare to discuss the topics assigned them.

So, after things had dragged on that way for a long time, we agreed that we might as well give it up for the present, at least; so it was announced that we'd hold one more meeting and announce the death of our society.

But when that day came around and a cold drizzly rain set in and never stopped a minute until noon, I'd almost made up my mind it wasn't any use for me to take that two-mile ride to town, for there wouldn't be anybody at the meeting such a day as that. However, as I'd promised to take three pounds of my best Jersey butter to Mrs. Judge Scott, who'd invited the women to supper that evening at her house—you've seen that fine house across the street from the church—I thought it would do no harm to start an hour or so earlier, and see if anybody would come. So Josiah hitched up old Betty to the covered rig, and I started out and jogged along in the mud and slush, so that by the time I drove up to the church, the last bell had just rung.

When I opened the door you can guess how amazed I was to see more than twenty women—nearly every one of our members. Some of them had not been to a meeting for six months. I slipped in quietly and sat down beside Liza Jenkins, and wispered, "For goodness sakes, Liza, has the millennium come?" And she whispered back in a shamed sort of way, "I reckon it's the supper at Mrs. Scott's. You see, we hated to go to that and not come to the meeting, when it was so close."

After my cold ride, I felt drowsy and by the time Mrs. Barton had opened the meeting and began reading a long Psalm, I was so stupid I thought I would just shut my eyes one minute to rest them, but I guess I must have lost myself, for when I opened them again there stood on the platform the Lord Jesus Himself, looking so sorrowful. Slowly and solemnly He said, "Woe unto them that are at ease in Zion," "Father, forgive them; for they know not what they do."

When Mrs. Barton trembling, said, "Lord, what wilt Thou have us to do?" she spoke the feeling of all our hearts. And Jesus answered, "Be not weary in well-doing; forsake not the assembling of yourselves together."

Then Mrs. Barton said, "But,

Lord, there are so few of us that it seems useless to keep up our meetings any longer." And the Lord replied, "Where two or three are gathere together in my name, there am I in the midst of them." "They that wait upon the Lord shall renew their strength." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Then little Mrs. White, with her six children at home and her childish old father to take care of, said: "My hands are so tied, and my life so full of care, that I've no time for so many meetings. Am I not serving Thee in caring for my family?"

Then the Lord lovingly said, "Seek ye first the kingdom of God and His righteousness." "Casting all your care upon Him; for He careth for you."

Next Mrs. Nichols, whose big farm joins ours, you know, put in her plea "O Lord, Thou knowest how the crops have failed, and how little money we have."

With a little sternness in His voice, the reply came, "The silver, is mine, and the gold is mine." "Will a man rob God? Bring ye all the tithes into the storehouse."

It happened that He had touched everybody's failing except mine; so I swallowed the lump that was in my throat, and said, "Dear Lord, I'd do anything I could to help bring the world to crown Thee Lord of all; I'd go to the meetings, rain or shine; I'd willingly give the tenth of all I have; and I'd pray in public and in secret for missions, but I just can't do anything in mission study. The leader says I have a gift for that work, but I get so flustrated and keep thinking how much better others can tell it."

Again came His offer: "I will go with thee and teach thee what thou shalt say." "If any many lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." "I, the Lord will hold thy right hand, saying unto thee, Fear not, I will help thee."

And then in such a sweet and pleading voice He said:

"I gave my life for thee;
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave my life for thee?"
What hast thou done for me?"

While the tears were streaming down all our faces, I got right up in my seat and cried, "Nothing at all, dear Lord; just nothing at all."

And then I heard a sort of titter behind me, and, could you believe it, there I was standing right in our own meeting, and the women were singing the second verse of that hymn; and I knew that I had been asleep in meeting, and had dreamed while Mrs. Barton was reading that long Psalm. When they finished I told them how the Lord had appeared unto us. They all dropped to their knees with me and each woman asked the Master what He wanted her do about it. We each took our old excuse and laid it as His feet; and they did look so mean and little.

The upshot of it all was that since that day, two years ago, we've never missed having a meeting, rain or shine. You saw today, yourself, how the women came and how they took hold of everything. We hope to be a standard society this year.

—*The Missionary Tidings*

Foreign Correspondence

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

MISSIONARIES BIRTHDAYS, MARCH

"We do not cease to pray and make request for you that ye may be filled with the knowledge of his will." Col. 1:9.

March 1 Miss Mabel H. Stewart
March 1 Miss Mary F. Dawson
March 4 Miss Janet E. Nesbit
March 9 Miss Minnie E. Beatty
March 11 Miss Gudrun C. Estvad
March 11 Miss Anna Y. Thompson
March 12 Miss Hannah H. Beale
March 18 Miss Mary J. McKnight
March 22 Miss Laura B. Walker
March 24 Miss Josephine E. Martin
March 27 Miss Venna R. Patterson
March 27 Miss Cynthia E. Wilson
March 27 Miss Mary E. Baird.
March 28 Miss May Holland.
March 28 Miss Edna Sherriff
March 29 Miss Lillian McClelland
March 30 Miss Florence D. White

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FIRST IMPRESSIONS

By Miss Agnes Ballantyne

As I write on "First Impressions of India," I am reminded of the small boy who had to write a composition on "Manners and Customs of the Orient." He wrote—"The children of the Orient they ain't got no manners and they don't wear no customs." Not that we new missionaries didn't have impressions, but new impressions wear off so quickly that one can't remember them. For instance the impression of dust; I knew that first, strange day in India that I could never stand it to breathe and eat billows of dust for a period of five and a half times three hundred and sixty-five days, yet now, after two months, I can plow through clouds of dust as unconcernedly as through a snowstorm, and find it no hardship to have to remember to take a dust cloth to church to shine my shoes before the service.

Another instance, the reptiles. The first lizard, the first mongoose, yes, the first snake, a two headed one at that, and the first scorpion effected their accompanying thrills. Except for the last two, of course, the first impression has worn off, and Miss Miller and I cheerfully share our nice big room with two lizards and all the "mongeese" that happen to desire to poke their inquisitive noses into our worldly goods. We do draw the line at white ants, and the colony that moved in one day, and established itself on our hearth, were doused with oil and exterminated.

The slow going movements of the Easterner, his unabashed stare, his comments, the inefficiency of the Railway official, the filth and the flies, these are some of the unpleasant first impressions that have happily somewhat dulled from constant contact.

A few of the first impressions, those made upon us by the multitudes of sore eyes, of distressed looking children, of sad women, we hope will always remain as poignant as at the first. May we never become so calloused by the constant sight of human suffering that the instinct of compassion will fail to push us out to help our brothers.

Three of us who came out this year were children in India. Our biggest surprise when we got back to the land of our birth, was that nothing is quite so exaggerated as our childhood imagination had made it. The annual meeting room wasn't quite so huge, travelling in India isn't quite so much fun, the mountains aren't so high as we had remembered them, and I don't remember quite as much of the language as I thought I did. We did rather lord it over the other new missionaries who had no previous contacts with India, but on the

whole this new world into which we have stepped comes like a fresh experience. We were just as careful as the brand new folks to wash our fruit and to drink only boiled water on the eventful journey up country. In fact Miss Frances Martin even washed a piece of ice in a permanganate solution and seemed to resent the laughter that followed at her expense. The others were no more shocked either when we discovered that the man who waited on the table the other day, had had smallpox in his home for three days.

Most of our impressions were happy ones. There can be no group more happy than this little commonwealth that we call "Our India Mission." When our boat reached Karachi we received dozens of letters from the missionaries welcoming us amongst them. In one letter a missionary wrote to me "Don't be disappointed in us missionaries; we are just human like every one else, and have many faults." That is true, but the many things we have in common, our loneliness out here, and having to make the best of things, but especially our love for the One who sent us out, draw us very close together. At annual meeting time there was so much real fun, plenty of exercise, work, Bible study and prayer life, all in such sensible proportions that we were impressed by the fact that our lot was cast amongst a very normal, happy people.

Our impressions of the Indian church are mixed. Of course we are not in the work yet and can only see things on the surface, but many of the Christians seem very superficial and very ignorant. The masses of outcast people who have flocked into the church, haven't had time or teaching enough, to grow very much spiritually, in fact with the background they have, they seem to have little capacity for spirituality. On the other hand we have come in contact with some wonderful Indians. One Indian preached a sermon in English that was the equal of any sermon I have heard at home. I attended a class one Sabbath, in the Primary department, where an Indian girl used the most up to date kindergarten methods, and a real knowledge of psychology, along with a very manifest spirit of the Lord, to teach her interested little flock. We have seen enough to convince us that the work out here pays, and is very satisfactory.

One day we climbed up to the top of the Sialkot Fort. We watched the eternal snows in the distance, then we watched the sun setting behind an India village, and we watched the little oil lights appearing by dozens, and then by hundreds, over this big, wicked city. Here was the Hindu temple, there the Moslem mosque; here a man lighted his candle before a shrine, there a woman crouched with her wailing baby on the housetop. Dogs barked by scores, men swore at their buffaloes, the town band marched down one street while a funeral procession wailed down another. And over all this city of 85,000 souls only 3,000 of whom have named the Name, God spoke to us and told us that "The earth shall be full of the knowledge of Jehovah, as the waters cover the sea," and that we who have had so large a share of His mercies may now have the privilege of helping to bring about the spread of His kingdom in India.

SUDAN

Mrs. D. S. Oyler, Editor.

OUR SECOND FAMILY

By Mrs. P. J. Smith

Our two little daughters are so "grown up" that they must be away down in Egypt in school. They spent five years here at Nasser, and are well remembered by many of our black friends.

But our boys are still with us and will be for many years, we hope. Would you like to hear about our sons, and how they came to be ours?

One Saturday afternoon two years ago word came that Nadeng had died. Miss Soule, my husband and myself immediately held a consultation. Should we offer to take the ten day old baby? And would they accept our offer? Out we went to her tukl. Her little blind daughter sat on the ground, holding the baby. We said to the baby's father, "We will take the baby to our house." The first question, of course, was, "Then to whom will the baby belong?" We assured them that he would belong to his Nuer relatives, and that they might take him from us whenever they wished. We had only two things to say: First, if the baby died, we must in no way be held responsible for its death. He was sure to die with them—they knew that—but he might live if we took him. Second, his brother, a boy of about eleven years, would come, also. He would be our son as long as we kept the baby. He would help care for his little brother, Ret, and do any other work that we might give him to do. Well, Ruot and Ret, came home with us, so that is how we came by our two sons.

We have a third son, Bule by name, a little Anuak. Among Ruot's duties was that of washing for the baby. Now this was a new task, for ordinary Nuer babies do not wear any clothes. Of course it was not always a pleasant task, but this boy had a friend, and for the reward of wearing one of Ruot's worn out dresses to school (the daily washing was done just before school) he would help with the washing. He really seemed to feel that he was being favored by being allowed to assist in the task. The friend was gradually allowed to share other benefits and was sometimes, with our permission, brought into our house. He was allowed to see that wonderful sight of the baby getting milk from a bottle. So he came to be our friend and after awhile was recognized as our son. And then he was no longer doing Ruot's disagreeable tasks. He would do all of his, and do them nicely, but he was not to be imposed upon by this older son of ours.

About this time Mr. and Mrs. Adair undertook the supervision of ten little boys. Ruot and Bule slept and ate with this group of boys. After a time the people around here began moving off to the fishing camps, an annual procedure in this land at the beginning of the dry season. One of these camps was just across the river from us. The "call of the wild" was too much for Bule. He told me one day that he must now look after the sheep. I answered if he had to look after the sheep of course he could not eat and sleep here. If he remained with me at all, he must attend school and do my work. So he brought his blanket over from the house where he was sleeping, left his clothes, and went across the river. We soon learned that the sheep numbered one only, and that no one but himself felt it necessary for him to herd that lone sheep. He had at once gone across the river with his sheep, and had taken it to the camp. After four days he returned, and has showed no more desire to leave us.

One day he said, "I am going to be baptized." He was younger than

anyone who had yet been baptized, so without commenting on the subject, I told him to talk with my husband about it. He went to Mr. Smith and Mr. Adair, and a few Sabbaths later he was one of the little group who publicly acknowledged their Lord. Some time after this, one of the older Christians was in the house, and he asked Bule to hold something or other on which he was working. Bule refused, and I said, "Bule, you are a Christian. Lam is a Christian. So you are brothers. When your brother asks you kindly to help him a bit, is it nice to refuse?" In a minute or so he went over and gave the help.

Ruot is our clever boy. He is just as clever at learning as he was, and is at getting out of work. We are using him now to write simple Bible stories in Nuer for the children to read. I suppose that he knows more Bible stories and more Bible truths than any other Nuer. He also, i now a confessed Christian.

So here they are, two little boys. The one is quiet, faithful in his work, partly because he likes to be in good favor, thinking much but saying little; and belonging to a family whom we want so much to come to Christ. Is Bule as he grows up, going to be a Christian light, or is he going to be drawn back into darkness, and the sin and superstition of his Anuak people?

The other boy is agressive, longing to find out something of the great big world outside of Nasser, clever, very clever in many ways. Is Ruot going to be a Christian leader, a teacher, or perhaps a minister, or is he going to use his talents for his own selfish interests and advancement?

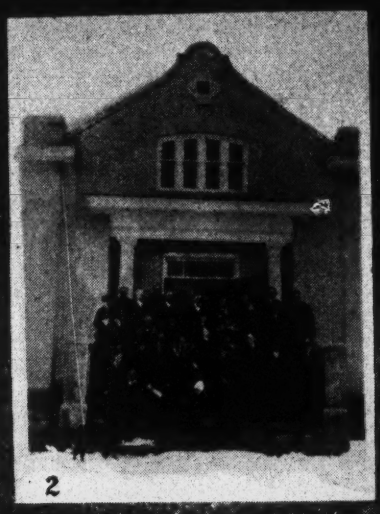
My readers, you and I have these questions to answer. God has promised that if we ask, we shall receive. Are we willing, you and I to meet the conditions of prayer that make answers assured, and are we willing to continue and persevere in prayer? So it rests with you and with me, what sort of men these sons of ours are going to be.

OUR CLEVEREST PUPIL

By Miss Kathryn MacKenzie

For eight years our Bible woman has gone every Thursday morning to Hellet Khojali, a village about fifteen minutes walk from our house. Our visits to this village have been a long list of discouragements, but five years ago we did have a real encouraging group of six pupils who gathered together in the shade of one house for their lessons, and it seemed to us that they were getting somewhere. That only lasted a few months. Their men folks decided that they were learning too much from the Book of the Christians, and threatened to divorce them if they continued their lessons. Fortunately they did not deny us the privilege of visiting them, and two of these women have since resumed their lessons but they have not yet developed into star pupils. The few women we have had in this village have been stupid and worse than that—indifferent to the superlative degree. In these homes, more than anywhere else, we felt conscious of being opposed by unseen hosts of evil. We never go forth without prayer for wisdom and guidance, and yet time after time we return depressed if we do not remind ourselves that we are not responsible for the results. And now a new door has swung wide open to us, and we are rejoicing because it looks like a wonderful oppportunity to reach a large group of women. The tables have surely turned—think of it! the cleverest pupil we have in all the Khartoum North villages lives in Hellet Khojali. Let me introduce her to you.

Her names if Nafeesa. You and I would say she is a black girl, but being a few tones lighter than a piece of polished ebony the people here describe her particular shade of black as "green." She is about eighteen



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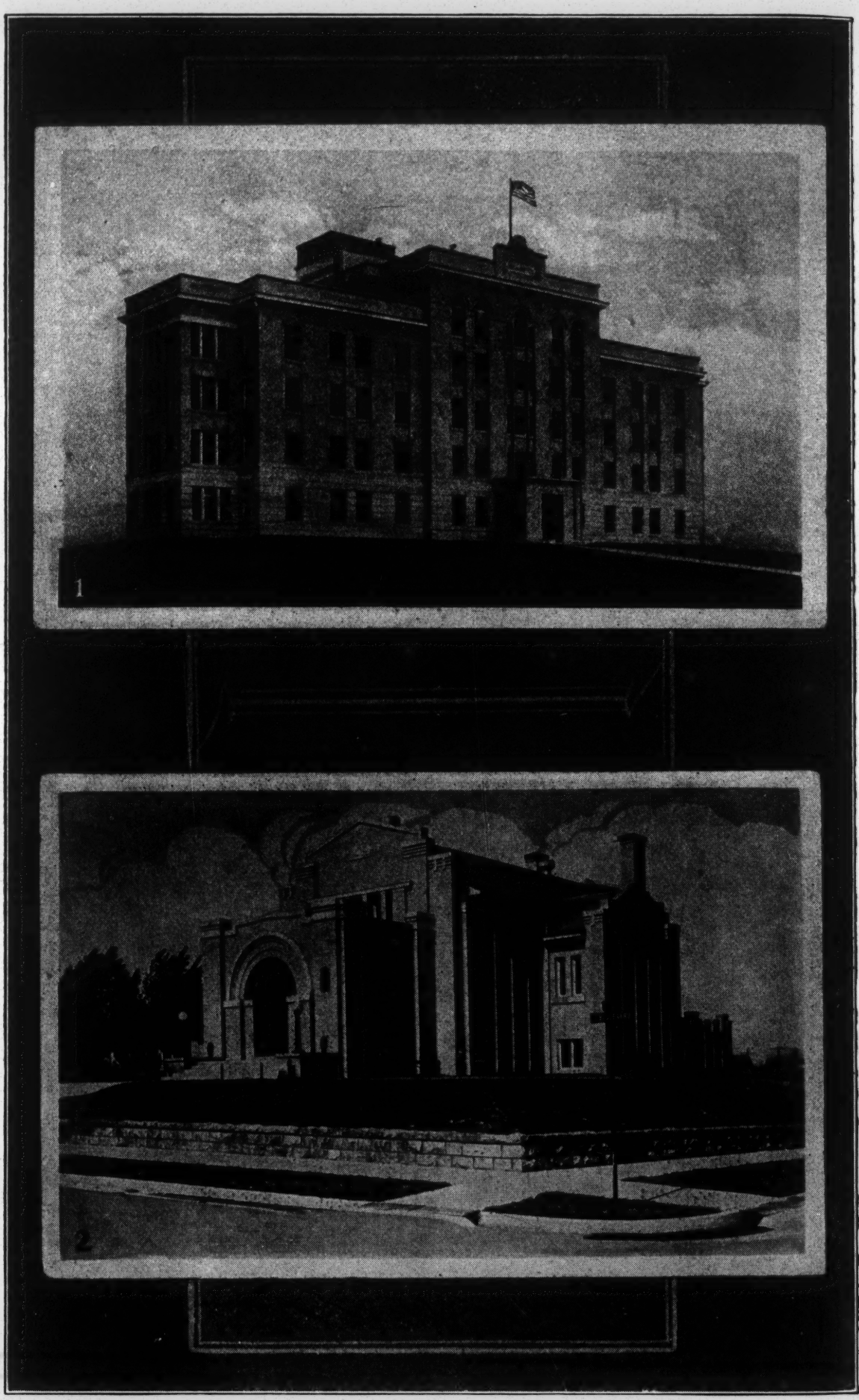
1. NO. 10 COMMUNITY CHURCH, KING HILL, IDAHO. 2. U. P. CHURCH AT ROBERTS, IDAHO. 3. U. P. CHURCH AT BOISE, IDAHO. 4. U. P. CHURCH AT NAMPA, IDAHO.

*"Compare these United Presbyterian Mission Churches with Churches Being Erected in Every town by the Mormons."



1. MORMON HOSPITAL COST $650,000. L. D. S. HOSPITAL, IDAHO FALLS, IDAHO.
2. ORDINARY MORMON CHURCH BEING PLACED IN EVERY TOWN.

years old, and has been married two years. She is courteous and pleasant. I wish I could show you a picture of her but that would be utterly impossible. Although I have been asked a number of times to snap the small children of the compound, the adults have made very sure that they were not included in the picture. Nafeesa has no children, and she has no work to do. Her hands and feet always look as if she had just finished decorating them with henna. Her dresses are made of good cotton materials, usually voiles, and the colors do not always make a loud noise—sometimes they are very quiet. The waist part of her dress is short and tight, the skirt full and long, reaching at least to the ankles. She wears heavy silver anklets, and perhaps half a dozen gold spangle bracelets on each arm. On the right side of her face, between a nose ring and an ear ring, is hung a gold chain with pendants. A cap-like arrangement of coin-shaped pieces of gold covers the front part of her head. When we see her she is usually enveloped in a tobe or sheet-like arrangement of some pretty silk material, or pongee, with only her hands and feet exposed. Red leather slippers complete her attire as a bride.

Nafeesa's family is an influential one in the village. She is not poor, and her home can not be considered a typical one. The usual back-ground of cats, dogs, donkeys, monkeys, rabbits, chickens, and pigeons, is missing. There are many servants, and one essential duty of their's seems to be to keep the floors swept and sprinkled.

I opened my eyes wide when I first entered the house. On a desk table I saw an expensive acetylene lamp. There was a good-looking iron bed trimmed with brass, with high posts that support a mosquito netting. There were framed photographs and a pretty lace-edged cover on a small round table. Good-looking spreads covered the beds, and they had a super-abundance of pillows. A large native trunk stood in one corner of the room, and there were two native cots. The room was chuck full of things, but they were neatly arranged, and seemed to keep in their places.

It is the custom in this village for a man of the standing of Nafeesa's father to build a house on his property for each daughter as he arranges for her marriage. The house consists of a mud brick room, and a veranda. They seem to have one kitchen for all. This house is a young village in itself. I have been in five houses and there are many more. The men folks are educated Moslems, and are receiving good salaries in government employ. They have many nice things, their homes look clean, and they are respected in their village, but they are only beginning to learn about God's plan for redeeming the human race.

Nafeesa has had one lesson a week for four months. She has finished the primer and is more than half through the second book. It is only a matter of a few weeks when she will have joined the ranks of fourteen other Sudanese women in Khartoum North, who are reading the Scriptures. Besides Nafeesa, we have as pupils her younger sister, her mother, her aunt, and her cousin, all of them splendid students. Nafeesa's mother is only fourteen years older than Nafeesa. Her daughters call her by her first name, which is not considered disrespectful.

These women have heard for the first time the Bible record of creation. the temptation and fall, the blood sacrifice, the flood, the confusion of tongues, and the story of Abraham. Our plan is go on and show them that the Redeemer came as His coming was foretold—the seed of the woman, the seed of Abraham, of the tribe of Judah, the Son of David, and as foretold by the proph-

ets. About New Year's time we hope to begin with the Life of Christ. This group of women love these Bible stories, and we hope we may be able to finish the course as outlined, and bring them to a place where they can read the record for themselves before the end of the working year.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

MISS HELEN FERRIER

Tributes from Missionary and Egyptian Friends

Dear readers of the Magazine:—The following tributes are only a few of the fragrant roses of appreciation which we all long to strew upon the grave of our dear Helen Ferrier who left Egypt a little over a year ago so eager to see her dear ones in America, yet scarcely able to tear herself away from the work out here in Egypt which she loved much and in which she had such a large share and responsibilty.

Don't forget that the ranks need to be kept filled with young women of like devotion, vision, and loving sympathy for all in need of the Gospel message of Salvation.

MINNEHAHA FINNEY.

Miss Ferrier had the respect and love of every one who knew her, and her kind manner and loving heart drew to her many friends wherever she went. This friendly manner made her especially adapted to work among the houses and villages, where she went as a worker, or as a superintendent of teachers or Bible women. She came to Egypt in 1900 and spent two years in Cairo with Miss Kyle in the Ezbekiah Boarding School. Then she spent some years in the Mansoura school work, where she showed her earnest desire for the salvation of the pupils, in Christian Endeavor work and prayer meetings for them.

We miss her kind face and her wise counsel, but she now rests from her labors, and her works follow her.

ANNA Y. THOMPSON

It was our privilege to work for some time with Helen Ferrier in the Luxor Station, and looking back now through a perspective of several years some of her sterling qualities stand out in bold relief.

First of all her devotion to her Lord and His cause was the guiding principle of her life. Miss Ferrier came to Luxor under difficult circumstances in that she had been asked to change from evangelistic work among women to educational work among girls. This sort of a change is far more trying as a rule to a missionary than is the mere change of location. But because of her absolute faith that her Master was ordering her life she bent herself to her new task with a determination to please Him at any cost.

Another outstanding characteristic was her frankness and openness. Helen Ferrier usually told her fellow workers whether she agreed with them or not but it was done with a fine sense of courtesy for the other's viewpoint and also with an open mindedness which occasionally led to a change of her own position. All her work in Egypt was marked, too, by a fine spirit of co-operation. It was not enough to accomplish great things herself but she wanted to know that the Mission was with her and she constantly sought the advice of her fellow workers. She was in turn a wise counselor herself. One always felt that her judgment was safe, and her estimate of character was correct.

For a number of years I had been looking for a girl to send to America for further training and it was indeed difficult to find any one suitable

whose family would be willing to part with her even for a time. At last it came to me that Zakia Mishriki would be suitable in every way. She had graduated and was teaching in the Luxor school, but before approaching her I felt my own conviction must be confirmed by those who knew Zakia best. We were on the train going to a Women's Presbyterial at the time and I asked Miss Ferrier what she would think of sending Zakia and she said at once, "It's a splendid idea. She is a girl with capacity and poise and would be able to use such an experience for the glory of God." And her judgment has proved true.

Miss Zakia Mishriki writes: "The name of Miss Ferrier will always be remembered by us who knew her well.

She was among the kindest, firmest, and most earnest Christian women I have seen. Egypt and the Egyptians have certainly lost one of the most conscientious, spiritual and active missionaries.

She was a woman of prayer too and had a zealous heart for winning souls for the Master."

DAISY G. PHILLIPS

When Miss Helen Ferrier and I first met, we were at New York on the steam ship docks with our faces toward Egypt. She was going out for her first term, and we were returning after our first furlough.

In a very winsome way she introduced herself by saying that she was going to Egypt and that she had been instructed to look for a family, with two boys, that was going on that boat. She said "I have found the boys." We were acquainted at once, and I loved her as a sister.

Her cheery, happy, disposition did much to make our voyage pass more quickly, and to endear her to each one of us, and at the same time to reveal to us the depth of her Christian character.

Down through the years, with the changes and trials which must come, we think of her as having done the things that prepared her for hearing the loving words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

MRS. S. G. HART

Twenty-four years ago Helen Ferrier, fresh from her mother and the brothers and sisters she loved so dearly in the Home-land, came to our home in Alexandria where she had been appointed to spend her first year in Egypt.

How vividly there come to me the brightness of her happy face, the eagerness with which she looked into her future in this strange land, and the interest she felt in every thing that had any bearing upon the work she came to do. All down through the years I have watched our dear "Hilana" grow in grace and in joy in serving her Lord. No sacrifice was too great for her to make, and many real ones came to her. Her conscience was her supreme guide. Her faith was that of a little child. We are sorely grieved that the radiance of her smile will brighten our pathway no more. In the garden of her heart there were singing birds, trickling waters and beautiful flowers, and it was always fresh for the Master Himself passed often that way. Nay, He even abode there, in this garden of her heart, for it was the Kingdom of God within her.

MRS. T. J. FINNEY

Instead of writing *about* our dear Helen Ferrier, I am sending you a few quotations from a letter written *to* her.

"I do hope you are getting a good rest and that you will soon be coming back to Egypt. We are missing you very much.

"Every time I think of you, or hear your name mentioned I imagine I hear your cheery laugh. I just want to thank you for the way you broadcast your joy. It sets my heart to singing just to think of you.

"There are five or six big gaps to

be filled this coming Association. I think I heard your name mentioned in connection with every one of them.

"The little girls whom you brought to the Orphanage are doing well. You will scarcely believe your eyes when you see how well and happy they are looking. I am sure your prayers have helped to bring about such transformations in them.

"Helen Ferrier, there are going to be lots of transformed souls in heaven because of your faithful work and labors of love."

I regret to say that Helen never received this letter. How sweet the peace and rest in Heaven must be to her weary soul! How keenly she will enter into the rejoicings there!

ELLA M. BARNES

It was with great sorrow and a keen sense of loss that word was received of the passing away of our dear friend and fellow-worker.

It has been my privilege to know her for twenty-eight years. Being from the same college, and having mutual friends gave us much in common. In 1897 while at Tarkio, en route for our work in Egypt, we met Helen, then a student, but with her face set toward the Nile Valley as the field in which she wished to serve her Master. In 1900 her plans were realized, and she has served faithfully and most acceptably ever since. She lived in our home at various times, and we have been closely associated in the work across the years of our service, so that my regard for her is like that of a sister.

Her life of faith was such a real thing to her that it was the bulwark of her character. She seemed always conscious of God's willingness to lead, guide, and direct her efforts, and to bring to pass His desires for the work through her efforts. As a result, then, of her implict faith she was always optimistic, hopeful, zealous and happy in her work.

Her devotion to her people whom she came to serve was an outstanding characteristic. Her first thought was always for others, whether they were her teachers, her girls, or the women in her station or throughout Egypt. No service for them was ever too much to undertake.

It is hard to understand God's plan in taking from our midst a beautiful life of such great usefulness and one so much needed. Opportunities in Egypt were never so many, and the demand for trained and experienced workers never so urgent. On every side the need is appalling, and the workers compared with the open doors, so very few. Our first reaction was: O what a loss to Egypt in the passing of such a rare worker. Truly "God's ways are not our ways." Those who have known and loved Helen Ferrier will still feel her influence and will always rejoice in the memory of such a life.

Yours faithfully,

JEANNETTE M. MCCLENAHAN

Twenty-four years ago Helen Ferrier came out to Egypt as a young missionary and her first two years were spent in Alexandria in our home. Twenty-four years is a long time and for the last eleven of them we have been fellow-missionaries, but I have never talked to Helen or even looked at her without seeing her through the glamor of that time of long ago. Missionary children who are brought up in a town that is not a large mission centre have this great disadvantage, they have no playmates; their interests are largely those of their parents and their life, though very happy, is sober. Helen came into our home as the very spirit of youth itself. She looked so young, she was so slim and quick, she laughed so often and so gaily. She looked at Egypt from a very surprisingly fresh standpoint and she was so eager to get to know it.

She was very kind to us children. We were not quiet children, but if we ever annoyed her she never showed it. She entered so sympathetically into our lives that she always put

herself out to bring us more happiness, more cheer. She told us charming stories about her own girlhood and life "in America," she made up special jokes for us, she always understood even our wildest flights of imagination in play, and was always ready for "more." She charmed the very heart out of my body and I gave her my whole-souled devotion.

I tell you this story because it gives the quality of her soul. Without any seeming effort, she was kind to all. She shed cheer about her as the sun sheds light and warmth. Yet I know her acts of kindness cost her effort. She sacrificed her own inclinations and comfort very often for others. We love her not only for what she did for us but for the way in which she did it. She would not allow us to feel burdened by her kindnesses; she had such a charmingly humorous way of disposing of them. But the deeds stand out in memory, nevertheless, bearing witness to a heart strong, pure and unselfish. With many others, we "rise up to call her blessed."

DAVIDA FINNEY

Death at a distance is always difficult to realize. A cable brings the word and we know that it is true yet we say "I cannot believe it." But in the present case it is not distance alone nor the sudden shock of an unexpected event that creates the mind's revolt. It is that we cannot connect Helen Ferrier with death. We feel instinctively that she belongs to all the known familiar things of daily life, to its keen interests and abounding energies, to its warm human emotions, its sociability, fun, laughter and tears. Her saintliness was of a natural type and so akin to her innate characteristics that she wore it all unconsciously as an everyday garment, and when with her, many less saintly souls were at their best, yet felt at home. When such as she pass into the unseen they seem to assure us that not only Christ Himself but the place He went to prepare for us is "made like unto us in all things yet without sin."

She was the kind of person on whom very varied tasks are apt to fall. She was stationed for shorter or longer periods at Alexandria, Cairo, Assiut, Luxor, Tanta, Beni Suef and I know not where else. And thus it happened that to no one station did she belong, to no one part of Egypt and no one type of work, though many a place and many a work had a very special hold on her affections and claimed her as by right its own.

She was efficient, exact, practical, interested in every one and every thing, intensely, conscientious, with principles firm as a rock, a sincerity crystal clear, a sunny charity and a genial breadth of appreciation.

I find it very difficult to write for the Magazine about a friend whom I so dearly love, and yet this is the only sort of wreath I can lay upon her grave, and one wants all to know what manner of missionary and what manner of woman she has been.

We shall miss her everywhere and in everything, in school work and in Bible work, in Association and in conferences, in meetings for prayer and very specially in gatherings for song. But not forgetting our loss as a Mission and the loss of Egypt in her death, one's mind persistently turns back from all such thinking to the primal loss of her own dear presence, her welcoming love, her deep understanding sympathy, her unconquerable youngness of heart with which there blended so sweetly the subtle fragrance of a certain old-world piety that was like the perfume of lavender escaping from treasured possessions laid carefully out of sight. I think this special quality in her piety was one of my greatest treasures in my friend. In its atmosphere one felt humbled and reverent. One heard the Saviour saying "Of such is the Kingdom of heaven."

RENA L. HOGG

(Continued in April Magazine)

Annual Convention of the Women's General Missionary Society

MONMOUTH, ILL., JUNE 18—22, 1926

A MESSAGE FROM THE PRESIDENT OF THE W. G. M. S.

Greetings from Iowa to all Magazine readers, members of missionary societies and to all of our prospective members for 1926.

We are now well launched in our next convention year, just midway between our wonderful convention of 1925 and our dream convention of 1926.

The great middle west claims the interest and craves the earnest prayers of all United Presbyterian women for the next few months.

It is none too early to plan and to pray specifically. "Our great desire and prayer to God is" that this convention may be in devotion and spirituality, commensurate with the wide plains and fertile fields upon which God's smiles have so lavishly rested.

Our official hearts have been greatly cheered by the early and ready response of the presbyterial secretaries in complying with Recommendations Five and Six, given at the Boston Convention. A large proportion of the names of the delegates are already in our hands. Thank you.

As the time for a great Convention draws near one naturally expects co-operation, a wave of enthusiasm, and broad interest but I have been amazed at the interest manifested so many months previous to our convention date. I know I shouldn't have been surprised working with a band of Christian women, intelligent, efficient, courageous and consecrated. I wish to make thankful acknowledgement of the many kind helpful messages received.

Now may I call your special attention to
God's plan for His world.
Our place in God's plan.
A time for everything.
based on Ecclesciasties 3:11, "Also He hath put the world in their heart."

Sisters, friends, pray for us in our planning that we may do all for His Glory and the advancement of His Kingdom in the hearts of men in all places of the earth.

Sincerely,
(MRS. PAUL) LULU CALHOUN JONES
253 Franklin Ave., Des Moines.

A MESSAGE FROM THE LOCAL COMMITTEE

To the Women of the United Presbyterian Church:

The women of Monmouth Presbytery are planning for a great meeting in Monmouth in June.

The Local Committee have many of their plans made. Everyone is falling in line most willingly and everything points toward one of the best conventions in our history.

Monmouth College has generously turned all its buildings over to us for this occasion, so we think we have an ideal place to hold our meetings and entertain you.

The Dormitories will be opened for visitors. Meals will be served in the spacious dining room of McMichael Home, the main dormitory.

We are preparing for two hundred visitors, and as many delegates, and can take care of more if we know in time. We will greatly appreciate early information as to names and number of delegates and visitors, so that we can give you our best care.

All *delegates* will be entertained in the homes for bed and breakfasts. Lunch and dinner will be provided them at the dormitory for $5.45 for the period of the convention.

Vistiors and *visiting Life members* may obtain room and board in the Dormitory for $10.00 for the entire period of the convention.

Delegates preferring to be lodged in the Dormitory rather than private homes, may do so on the same terms as visitors.

Send us your name as soon as possible. It is not too early now.

MRS. ROBERT M. WORK,
Monmouth, Illinois.
Chairman of Local Committee.

Statistical Department

MRS. D. J. BROWN, Secretary, 15 North Fremont Ave., Bellevue, Pa.

Much interest is being shown in the drive for new members in the missionary societies.

RESOLUTIONS

The following RESOLUTIONS were adopted at the annual meeting of one of our Presbyterials:

Whereas we rejoice in the encouragement of the evangelistic work of our church, we regret the fact that the reports show that as a presbyterial we have decreased, both in membership and in offerings.

Therefore be it resolved:

(a) That we put forth special effort, with increased prayer, that we may be able to regain what we have lost and win many souls for God's Kingdom.

(b That we make special prayer for more medical missionaries for our foreign fields.

(c) That we pray for the health and safety of all our missionaries.

Will not other Presbyterials follow the example of this one?

The president of one Presbyterial said she was sure there was room for a fifty per cent increase in the membership of her Presbyterial.

Increased membership means increased interest, increased prayers, increased giving. What of the results?

PRAYER GROUPS

Mrs. W. P. Wiegering,
352 Alemeda Ave., Youngstown, Ohio

PRAYER ITS POWER

"Away in foreign lands they wondered how
Their simple words had power;
At home, the Christians two or three,
Had met to pray an hour."

"COME YE APART"

Tuesday, 10:00 A. M.

We are so glad to report a Prayer Group at Pullman, Washington. Correspondent Mrs. W. M. Kennedy, 611 Linden St., Pullman, Washing-

This makes 67 groups.

Will missionaries remember to write occasionally to this new Group as its name was received after the new list was sent out.

THE PEOPLE WHO PRAY

The great people of the earth today are the people who pray—people who take time to pray. They have not time. It must be taken from something else. That something else is important, very important and pressing, but still less important and pressing than prayer. There are people who put prayer first, and group the other items in life's schedule around and after prayer. These are the people today who are doing the most for God—in winning souls; in solving problems; in awakening Churches; in supplying both men and money for the posts where the fighting is thickest; in keeping fresh and strong their lives in sacrificial service.—S. D. Gordon.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

PRESBYTERIAL REPORTS

We are praising God for the 1925 Thank-Offering. Each presbyterial has had a part in this offering, we are sure. The money has been received but one presbyterial has not yet sent its report. This is a splendid record for 1925. Fifty-seven presbyterial secretaries sending their reports on time.

These secretaries have been faithful in their work among the societies within their presbyterial and also very careful in preparing their report. We appreciate very much their spendid work and to each say THANK YOU.

Our readers will enjoy the following list of presbyterials, the Thank-Offering Secretary and the date the report was received by us.

	Secretary	Presbyterial	Date Received
1.	Mrs. Chester Hall	Northern Indiana	Dec. 16, 1925
2.	Miss Allie Esdon	Concordia	Dec. 21, 1925
3.	Miss Elizabeth Beveridge	Uncompahgre	Dec. 22, 1925
4.	Mrs. James R. Irwin	Texas	Dec. 28, 1925
5.	Mrs. F. E. McCain	Spokane	Dec. 28, 1925
6.	Miss Nan A. Kerr	Steubenville	Dec. 30, 1925
7.	Mrs. James Craigie	Vermont	Dec. 31, 1925
8.	Mrs. J. O. McKnight	Monmouth	Dec. 31, 1925
9.	Mrs. J. F. Banks	Albany	Dec. 31, 1925
10.	Mrs. Henry Metzler	San Francisco	Jan. 2, 1926
11.	Miss Nellie B. Sudduth	Idaho	Jan. 4, 1926
12.	Mrs. A. M. Harvey	Indiana	Jan. 5, 1926
13.	Mrs. Eva C. Williams	Tennessee	Jan. 5, 1926
14.	Mrs. Lyda B. Stewart	Kansas City	Jan, 6, 1926
15.	Mrs. Catherine E. Lutz	New York	Jan. 6, 1926
16.	Mrs. Joe Hay	Cedar Rapids	Jan. 7, 1926
17.	Mrs. D. H. Brush	Pawnee	Jan. 7, 1926
18.	Mrs. Mary J. Miller	Kiskiminetas	Jan. 8, 1926
19.	Mrs. Lulu Byall	Garnett	Jan. 8, 1926
20.	Mrs. H. C. Sterrett	Colorado	Jan. 8, 1926
21.	Mrs. A. G. Hamilton	Rock Island	Jan. 9, 1926
22.	Mrs. H. B. Parks	Detroit	Jan. 9, 1926
23.	Mrs. John J. Campbell	Butler	Jan. 11, 1926
24.	Mrs. Ellen Riford	Wisconsin	Jan. 11, 1926
25.	Mrs. J. N. Tracy	Oregon	Jan. 11, 1926
26.	Mrs. G. E. Anderson	Big Spring	Jan. 12, 1926
27.	Mrs. James L. Montgomery	Philadelphia	Jan. 12, 1926
28.	Mrs. A. C. Duncan	Muskingum	Jan. 13, 1926
29.	Mrs. R. W. McGranahan	Beaver Valley	Jan. 13, 1926
30.	Mrs. S. A. McCollam	Des Moines	Jan. 13, 1926
31.	Mrs. Willis Crafts	Southern Illinois	Jan. 13, 1926
32.	Mrs. W. E. Paul	Keokuk	Jan. 13, 1926
33.	Mrs. H. G. Dean	Los Angeles	Jan. 13, 1926
34.	Mrs. J. A. C. McQuiston	Lake	Jan. 13, 1926
35.	Mrs. H. Brown	Chicago	Jan. 13, 1926
36.	Mrs. J. R. Coulter	First Ohio	Jan. 13, 1926
37.	Mrs. Paul Carson	Cleveland	Jan. 13, 1926

38.	Mrs. E. A. Campbell	Chartiers	Jan. 14, 1926
39.	Mrs. D. E. Gibson	Oklahoma	Jan. 14, 1926
40.	Mrs. T. A. Stewart	Hudson	Jan. 14, 1926
41.	Miss Lulu Henderson	Xenia	Jan. 15, 1926
42.	Mrs. Margaret Andrews	Boston	Jan. 15, 1926
43.	Mrs. R. M. Douglass	Monongahela	Jan. 15, 1926
44.	Mrs. L. H. Miller	Conemaugh	Jan. 15, 1926
45.	Mrs. F. D. Findley	Westmoreland	Jan. 15, 1926
46.	Mrs. E. S. Brown	College Springs	Jan. 15, 1926
47.	Mrs. W. F. Graham	Omaha	Jan. 15, 1926
48.	Mrs. J. W. Bickett	Wheeling	Jan. 15, 1926
49.	Mrs. Avery J. Pratt	Caledonia	Jan. 15, 1926
50.	Mrs. Anna C. Brown	Arkansas Valley	Jan. 17, 1926
51.	Mrs. M. A. Eakin	Mansfield	Jan. 18, 1926
52.	Mrs. A. A. Porter	Sidney	Jan. 18, 1926
53.	Mrs. Elizabeth Fletcher	Delaware	Jan. 18, 1926
54.	Mrs. Lyda I. McCracken	Allegheny	Jan. 20, 1926
55.	Mrs. J. H. Tucker	Puget Sound	Jan. 27, 1926
56.	Mrs. J. H. Dean	Argyle,	Jan. 28, 1926
57.	Mrs. Ella Pollock	Mercer	Jan. 30, 1926

Life Directors

ACTIVE ROLL

$300.00 Each.

1. Mrs. J. Alvin Orr. By a friend.
2. Mrs. K. C. Johnston. By her son.
3. Mrs. Collingwood. By her son.
4. Mr. Leo Collingwood. By his mother
5. Mrs. E. M. Hill.
6. Mrs. Anna M. Scott.
7. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
8. Mrs. W. B. Boies.
9. Mrs. Ada Reber.
10. Mrs. J. A. Miller, Indiana, Pa. By her husband.
11. Mrs. Percy Craig, New Castle, Pa.
12. Mrs. Fred Sebring, Sebring, Ohio. By her husband.
13. Mrs. W. D. Morrow, Pitsburgh, Pa. By a friend.
14. Mrs. J. D. Sands, Pittsburgh, Pa.
15. Mrs. W. P. McGarey, Kansas City, Kans. By friends of Sterling, Kansas.
16. Ruth Miller Lowman. By her mother, Mrs. T. T. Lowman.
17. Mrs. J. C. Hare of the Homewood U. P. Church, Pittsburgh, Pa. By a friend.
18. Miss Anna Wilson, of Pittsburgh, Pa.
19. Mrs. J. A. Duff, Aspinwall, Pa. By the Aspinwall Congregation, in memory of Rev. J. A. Duff.
20. Mrs. J. G. McCrory, New York. By her husband.
21. Mrs. Elizabeth James Norton, Ph. D. By the Philadelphia School of the Bible.
22. Mrs. Martha C. Spencer. By a devoted friend who knows and appreciates her ability, efficiency and activity in missionary work.
23. Mrs. T. A. Stewart, New York City. By Mrs. J. G. McCrory
24. Mrs. Marie Iva Huth, Alliance, Ohio. By her husband, C. F. Huth.
25. Mrs. Martha R. Huth, Brookville, Pa. By her son, C. F. Huth.
26. Mrs. W. H. Smith, Los Angeles, Calif.
27. Mrs. Albert H. Buehrle, Youngstown, O. By her mother, Mrs. Laura Ewing.
28. Mrs. Lucinda Kennedy, Brookville, Pa.

29. Mrs. Frank R. Potter, New York City. By J. G. McCrory.
30. Mrs. George Sands, Pittsburgh, Pa. By her sister, Mrs. H. C. Campbell.
31. Mrs. Blanche H. Anderson, Philadelphia, Pa. By the Y. W. M. S. of Philadelphia.
32. Mrs. Edith Hice Wiegering, Youngstown. Ohio. By her husband, Dr. W. P. Wiegering.
33. Mrs. A. B. Leavitt, New York City. By J. G. McCrory.

MEMORIAL ROLL

$300.00 Each.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife.
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary. By their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingram Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.
9. Mrs. Catherine A. Wiggins. By her son, Mr. D. L. Wiggins.
10. Miss Anna McCourt, Pittsburgh, Pa. By her sister, Mrs. Samuel Boal.
11. Mr. J. W. Duff. By his wife.
12. Mrs. Margaret McClenahan. By Mr. J. G. McCrory, New York.
13. Mrs. William Agnew Morrison. By her son and daughter, J. Homer Morrison and Mrs. Gertrude Krill, Struthers, O.
14. Mrs. E. J. McPherson, the first President of the Women's Board. By her sister.
15. Dr. John MacDonald Russell. By his sister, Mrs. T. T. Lowman.
16. James T. and Mary Belle Ross. By Miss Jane D. Ross.
17. Thomas McConnell Simpson. By his wife Minnie G. Simpson.
18. Mrs. J. P. MacDanel. By her son.
19. Mrs. Mary Clokey Porter. A "D. C. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
20. Mr. Addison Lysle; Mrs. Caroline Patton Lysle. By their daughter, Anna M. L. McLain.
21. Robert A. Bole. By his sister, Mrs. J. C. Hare.
22. Mrs. Alex Stewart. By W. M. S., Emsworth, Pa.
23. Mr. A. M. Scott. By his wife, Margaret B. Scott, Braddock, Pa.
24. Miss Mary Lysle. By her niece, Anna M. L. McLain, Claysville, Pa.
25. Miss Caroline Lysle. By her niece, Anna M. L. McLain, Claysville, Pa.
26. Mrs. Etta F. Gilfillan. By her husband, J. Clyde Gilfillan and daughter, Elizabeth.
27. Mrs. J. S. Robinson. By son-in-law and daughter, Mr. and Mrs. J. A. Miller, Indiana, Pa.
28. Mrs. Allen Kirkpatrick. By W. M. S. of Braddock, Pa.
29. Mr. William Patton. By his granddaughter, Anna M. L. McLain, Claysville W. M. S.
30. Mrs. Anna Clark Patton. By her grand-daughter, Anna M. L. McLain, Claysville W. M. S.
31. Mrs. Mary J. Baird. By her husband, S. E. Baird.
32. Margaret J. Pollock. By W. M. S. of Philadelphia Presbyterial.
33. Ida May McClure. By her sister.
34. Mr. George Lysle. By his granddaughter, Anna M. L. McLain, Claysville, W. M. S.
35. Mrs. Margaret McIlvaine Lysle. By her grand-daughter, Anna M. L. McLain, Claysville W. M. S.

Life Members

(Continued from February Magazine)

457. Bell McCulloch, Riverside, California. By her sister, Mrs. L. W. Williamson.
458. Mrs. F. A. Recob, Topeka, Kansas. By Mrs. M. Alexander.
459. Mrs. Eva Stormont, Topeka Kans. By Mrs. M. Alexander.
460. Mrs. F. L. Butler, Topeka, Kansas. By her mother and sisters.
461. Mrs. Margaret McMorris, (In memoriam). By her son and daughter, Mr. and Mrs. J. O. McMorris.
462. Mrs. W. S. McEachron, Salem, N. Y. By her sisters, Mrs. D. A. Foster, and Miss Ida J. Shields.
463. Mrs. Eveteen Foster Pratt, Salem, N. Y. By a friend.
464. Mrs. Margaret Pratt Ried, Salem, N. Y. By a friend.
465. Mrs. Morrison McGeoch, Cambridge, N. Y. By a friend.
466. Mrs. H. H. Parrish, Cambridge, N. Y. By the Y. W. M. S.
467. Mrs. Roy Louden, Rochester, N. Y. By a friend.
468. Jean MacLeod, Rochester, N. Y. By a friend.
469. Mrs. Louise Ryan, St Louis, Mo. By Mrs. G. F. Keller,
470. Mrs. James Brown, St. Louis, Mo. By her daughter, Mrs. Clarence Stormont.
471. Mrs. E. B. McNeely, St., Louis, Mo.
472. Mrs. Irene Satter Thomas, (In memoriam). By her mother.
473. Margaret McDonald, St. Louis, Mo.
474. Sylvia Wilson, St. Louis, Mo.
475. Frances E. Bills, Pinckneyville, Ill.
476. Mrs. H. G. Knecht, Coulterville, Ill. By her father, Mr. S. M. East.
477. Mrs. W. T. McConnell, Stuttgart, Arkansas. By her husband, Rev. W. T. McConnell and children.
478. Mary Hutchinson, Arlington, Wisconsin. By friends.
479. Mrs. John Pearsen, Merrimack, Wisconsin. By a friend.
480. Mrs. William Ditthemer, Portage, Wisconsin. By a friend.
481. Mrs. Robert Barlass, (In memoriam). By her sisters, Mrs. J. Z. McLay and Mrs. D. J. McLay.
482. Mrs. H. V. Nize, West Allis, Wisconsin. By her husband.
483. Mrs. W. L. McCrory, West Allis, Wisconsin, By her husband.
484. Mrs. James Toussaint, West Allis, Wisconsin. By her husband.
485. Mrs. Bruce Buchanan, Sayo, Abyssinia. By Mrs. L. Fidler.
486. Mrs. F. L. Russell, Sayo, Abyssinia. By Mrs. S. A. Fulton.
487. Mary L. Stormont, (In memoriam).
488. Mrs. W. T. Patterson, (In memoriam). By her daughter, Lulu Patterson.
489. Mrs. T. J. Allen, Spokane, Washington. By friends in the Third U. P. Church, Spokane.
490. Mrs. B. E. Fox, Findlay, Ohio. By a friend.
491. Mrs. W. L. Sharpe, Findlay, Ohio. By a friend.
492. Mrs. W. A. Williamson, (In memoriam). By her husband.
493. Mrs. Jennie Reese, Pittsburgh, Pa. By Mrs. McGahan.
494. Mrs. Anna M. Eicher, Pittsburgh, Pa. By Mrs. J. E. Lewis.
495. Mrs. Sadie H. Dinker, Landsdale, Pa. By Mr. Dinker.
496. Mrs. Ella B. Jones, Pittsburgh, Pa. By Mrs. John Page and Mrs. Milholland.
497. Mrs. William Fuss, Pittsburgh, Pa.
498. Miss E. Shannon, Pittsburgh, Pa.
499. Alice M. Flick, Pittsburgh, Pa. By her sisters.
500. Mrs. Mary Brody Fulton, (In memoriam). By her friend, Mrs. Letitia D. McIntire.
501. Mr. Charles Stewart Fulton, (In memoriam). By his friend, Mrs. Letitia D. McIntire.
502. Mrs. Elizabeth Dickson, New Concord, Ohio. By Miss Alma Aikin.
503. Mrs. Hattie E. Morrow, (In memoriam). By daughters and niece.
504. Mrs. Amie Angus, New Concord, Ohio.
505. Mrs. R. E. Willis, Cambridge, Ohio.
506. Mrs. Walter N. Patterson, Cambridge, Ohio.

507. Lydia Black, Cambridge, Ohio.
508. Sarah J. Maxwell, Ezel, Kentucky. By a friend.
509. Mrs. C. R. Spear, Coshocton, Ohio. By Mrs. Carrie Gunn.
510. Belle Thompson, Grove City, Pa.
511. Mrs. John Fisher, Grove City, Pa.
512. Anna Hamilton, Grove City, Pa.
513. Mrs. Brandon Eberhart, Butler, Pa.
514. Mrs. Dale W. J. Martin, Butler, Pa.
515. Mrs. Anna Martha Adams, (In memoriam). By her husband, Mr. T. L. Adams.
516. Mrs. Louise Miller Heckathorne, Emlenton, Pa. By East Unity W. M. S.
517. Mrs. Mary E. McMichael, Euclid, Pa. By her daughters, Elizabeth and Emma.
518. Mrs. Nellie E. Blair, Parker's Landing, Pa. By her husband, T. A. Blair.
519. Mrs. Effie Lenora McMichael, Eau Claire, Pa. By Eau Claire W. M. S.
520. Mrs. S. G. Morrison, Slippery Rock, Pa. By her daughter and husband, Mr. and Mrs. Samuel B. Schenck.
521. Mrs. J. A. Dufford, Clintonville, Pa. By her husband.
522. Mrs. Elizabeth Shannon, Butler, Pa.
523. Mrs. I. N. Thompson, Butler, Pa.
524. Mrs. George W. Hazlett, Butler, Pa.
525. Laura Ellen Shannon, Butler, Pa.
526. Mrs. T. V. Dugan, Butler, Pa. By Misses Isabelle and Etta Dugan.
527. Mrs. E. A. McDowell, Grove City, Pa. By her daughter.
528. Mrs. Margaret Sopher, Jackson Center, Pa.
529. Elizabeth Irvine, Albany, Oregon. By Mrs. Henrietta Brown.
530. Mrs. Edna Barton, Albany, Oregon. By Rev. S. E. DuBois.
531. Agnes Weymouth Benedict, (In memoriam). By Mrs. B. B. McLellan.
532. Mrs. Margaret Corette Owen, Assiut, Egypt. By Mrs. Wm. O. Fisher.
533. Laura Treadwell, San Francisco, California.
534. Mrs. R. B. Taggart, East Palestine, Ohio. By her father, Mr. R. F. Taggart.
535. Mrs. Laura Freeman, East Palestine, Ohio. My Mrs. Grier Quay.
536. Margaret Watson, Cleveland, Ohio.
537. Donald Tilford Morrison, Youngstown, Ohio. By Dr. and Mrs. R. M. Morrison.
538. Anna F. Thompson, Youngstown, Ohio.
539. Isabelle Irvine, Youngstown, Ohio. By Mr. and Mrs. Earl Blair.
540. Mrs. Ethel Blair, Youngstown, Ohio. By her husband, Mr. Earl M. Blair.
541. Mrs. Mary Coventry, Cario, Egypt. By Mrs. W. P. Wiegering.
542. Mrs. David P. Kidd, Youngstown, Ohio. By Rev. and Mrs. John Heslip.
543. Mrs. E. A. Bunn, Youngstown, Ohio. By Mrs. S. I. Armstrong.
544. Carrie Park, Youngstown, Ohio. By Mrs. J. C. Ewing.
545. Martha Pauline, Youngstown, Ohio. By her aunt, Mrs. Geo. Alexander.
546. Mr. Earnest McHugh, Youngstown, Ohio. By Dr. and Mrs. R. M. Morrison.
547. Mrs. Webster Keesey, High Rock, Pa.
548. Mary Clark, Chicago, Ill. By Kings Daughter's Society of 1st U. P. Church.
549. Mrs. W. T. McIntyre, East Chicago, Ind. By W. M. Society.
550. Mrs. Rebecca Donahey, Latrobe, Pa. By Mr. A. F. Downing, in memory of his wife.
551. Mrs. James Hunter, Latrobe, Pa. By Mr. A. F. Downing, in memory of his wife.
552. Mrs. Hays McCullough, Latrobe, Pa. By Mr. A. F. Downing, in memory of his wife.
553. Mrs. Evan Lloyd, Latrobe, Pa. By Mr. A. F. Downing, in memory of his wife.
554. Mrs. W. W. Viegle, Latrobe, Pa. By Mr. A. F. Downing, in memory of his wife.
555. Mrs. Sarah B. Wheelock, Thompsonville, Conn. By W. M. S. of U. P. Church, Thompsonville, Conn.
556. Mrs. Elmer Cromie, Royal Oak, Mich. By Mrs. Ella Cromie.
557. Lorene Groves, Birmingham, Mich. By Mr. and Mrs. Elmer Cromie.
558. Mrs. Richard McBride, Royal Oak, Mich. By Troy W. M. S.

559. Mrs. William Parker, (In memoriam). By her two daughters.
560. Mrs. Joseph Thompson, Detroit, Michigan. By Mrs. H. D. W. Garrett, Mrs. John Watts, and Mrs. William Weiss.
561. Mrs. T. M. Egloff, Detroit, Michigan. By Mrs. James Warren.
562. Mrs. E. P. Sands, Sewickley, Pa. By Mr. and Mrs. George C. McMaster.
563. Margaret B. Emrich, Pittsburgh, Pa.
564. Mrs. A. Ella Dickey, (In memoriam). By her daughters, Mabel and Grace Dickey.
565. Mrs. Elma Heingzinger Sheppard, (In memoriam). By the 11th Church Y. W. M. S., North Side.
566. Mrs. D. W. Mack, Bethel, Pa. By her family—a gift.
567. Clara B. Steele, Blairsville, Pa. By her sister Winona Steele, in memory of her grandmother, Martha Crooks.
568. Jessie N. Steele, Blairsville, Pa. By her sister Winona Steele, in memory of Clara B. Crooks.
569. Mrs. B. F. Sherriff, Blairsville, Pa. By her husband, Mr. B. F. Sherriff.
570. Mrs. Roy Tomb, Johnstown, Pa. By the James H. Barron family.
571. Rebecca Miller, Home, Pa.
572. Mrs. Martha S. Gibson, Homer City, Pa. By her husband, John Gibson.
573. Margaret A. Lytle, Indiana, Pa. By Mrs. A. W. Mabon,
574. Mrs. Lucretia Dodson, Indiana, Pa. By Mrs. A. W. Mabon.
575. Mrs. A. C. Wineman, Indiana, Pa. By Mrs. A. W. Mabon,
576. Mrs. George E. Simpson, Indiana, Pa. By Mrs. A. W. Mabon.
577. Margaret McClure, Blairsville, Pa.
578. Louise Lansing Shay, Philadelphia, Pa. By her mother.
579. Mrs. Grace M. Morris, Philadelphia, Pa.
580. Mrs. Mary Gailey, Philadelphia, Pa.
581. Emma Dunham, Philadelphia, Pa. By friends.
582. Alice Elder, Philadelphia, Pa. By friends.
583. Mrs. Andrew B. MacFarland, Jr., Philadelphia, Pa.
584. Anna Wilson, Philadelphia, Pa.
585. Isabel Glass, Philadelphia, Pa. By a friend.
586. Mrs. Martha Dunlap, Philadelphia, Pa.
587. Mrs. A. R. Bell, Philadelphia, Pa. By W. M. S. of First Church.
588. Sue L. Clark (In memoriam). By her sister, Mrs Wm. Graham.
589. Mrs. Emma Henry, Sayo, Abyssinia. Ellen McLaughlin Circle, Goldfield, field, Iowa.
590. Alta French, Cairo, Egypt. By Ellen McLaughlin Circle, Goldfield, Iowa.
591. Mrs. A. W. Martin, Traer, Iowa. By a friend, Traer, Iowa.
592. Mrs. T. P. Laflin, Rock Island, Ill.
593. Mrs. A. H. Cormack, Buffalo, N. Y. By her husband.
594. Mrs. Alexander Paterson, Buffalo, N. Y. By her husband.
595. Mrs. William McKnight, Buffalo, N. Y. By "A Friend."
596. Mrs. Frank Swain, Buffalo, N. Y. By "A Friend."
597. Mrs. William A. Leggett, Buffalo, N. Y. By "A Friend."
598. Mrs. Thomas H. Newcomb, Buffalo, N. Y. By "A Friend."
599. Margaret Taggart, East Palestine, O. By her grandfather, Mr. R. F. Taggart.
600. Evelyn Taggart, East Palestine, O. By her grandfather, Mr. R. F. Taggart.
601. Mary Elizabeth Taggart, East Palestine, O. By her grandfather, Mr. R. F. Taggart.
602. Edna B. Edson Smith, Omaha, Nebraska. By her husband, Robert Smith.
603. Elizabeth Allen, Cincinnati, Ohio. By a friend.
604. Mrs. Carrie E. Anderson, Dayton, Ohio. By her husband and children.
605. Mrs. Elizabeth Miller, Middletown, Ohio. By the Society.
606. Mrs. Paul Graham, Middletown, Ohio. By the Society.
607. Mrs. Hugh Evers, Middletown, Ohio. By the Society.
608. Mrs. George Biles, Richmond, Indina. By Miss Ella Downing.
609. Mrs. Charles Nagaw, Losantville, Ind. By Miss Ella Downing.

610. Mrs. W. A. S. Dickson, Richmond, Indiana. By herself.
611. Mrs. Annette MacDill, Richmond, Indiana. By Missionary Society.
612. Mrs. Mary Ramsay, Richmond, Indiana, By Aid Society.
613. Mrs. C. S. Gladfelter, Seaman, Ohio. By the Missionary Society.
614. Mrs. Charles Gaston, Tranquility, Ohio. By the Missionary Society.
615. Pearl Wallace, Tranquility, Ohio. By the Missionary Society.
616. Mrs. J. E. McCullough, Tranquility, Ohio. By the Missionary Society.
617. Mrs. Wm. Kennedy, Tranquility, O. By the Missionary Society.
618. Effie Williams, Middletown, Ohio. By the Society.
619. Marie Draut, Middletown, Ohio. By the society.
620. Eleanore Frechtling, Hamilton, Ohio. By a friend.
621. Mrs. Mary J. Pilmer, Chase City, Va.
622. Mrs. James A. Painter, Apollo, Pa. By her children.
623. Hallie Hawk, Freeport, Pa. By Miss Carrie McIntyre.
624. Laura Shoop, Freeport, Pa.
625. Ida Gibson, Freeport, Pa.
626. Mrs. A. L. Iseman, Freeport, Pa.
627. Mrs. W. V. Ritchie, Kittanning, Pa. By her sister, Mrs. Z. R. Scott, in memory of her father, W. S. McClure, D. D.
628. Mrs. Z. R. Scott, Pittsburgh, Pa. By her sister, Mrs. W. V. Ritchie, in memory of her mother, Mrs. W. S. McClure.
629. Minnie Hazlett, Parnassus, Pa. By Mrs. W. L. Hankey.
630. Mrs. Myrtle Stokes, New Kensington, Pa. By her husband, J. S. Stokes.
631. J. A. Hawk, New Kensington, Pa. By Philathea Bible Class.
632. Mrs. Rosetta J. Casedy, Parnassus, Pa.
633. Mrs. Emma R. Rowe, New Kensington, Pa. By Mrs. Agnes H. Aker.
634. Mrs. Grace Rowe McKeever, New Kensington, Pa. By her husband, H. T. McKeever.
635. Rebecca Walter, Parnassus, Pa.
636. Mrs. Martha J. McLaughlin, Parnassus, Pa. By Mrs. Jennie E. Swank.
637. Mrs. Delnora Spicer, New Kensington, Pa. By her husband, J. H. Spicer.
638. Mrs. Mary S. McKim, Wellsville, Ohio. By her sister, Mrs. G. W. McMillan.
639. Mrs. T. E. George, Carrolton, Ohio.
640. Mrs. James Hall, Twin Falls, Idaho. A gift from her parents, Mr. and Mrs. H. B. Andrews, Wellsville, Ohio.
641. Mrs. George E. Smith, Salineville, Ohio. A gift from friends.
642. Mrs. J. B. Brown, Toronto, Ohio. A gift from Toronto W. M. S.
643. Louise Smith, Salineville, Ohio. By Mrs. L. B. Foddy, Mrs. J. F. McCullough, Mrs. H. B. Haverfield, Meryle and Erma George.
644. Mrs. Margaret Ackelson, Burgettstown, Pa. By Mrs. J. E. Carlisle, Steubenville, Ohio.
645. Mrs. A. B. Reid, Scroggsfield, Ohio. Gift from Scroggsfield W. M. S.
646. Sara Andrews, Scroggsfield, Ohio. Gift from Scroggsfield W. M. S.
647. Anna McBurney, Scroggsfield, Ohio. Gift from Scroggsfield W. M. S.
648. Ella E. George, Scroggsfield, Ohio. Gift from Scroggsfield W. M. S.
649. Mrs. Libbie Sleeth Giffen, New Concord, Ohio. By Mrs. Shelly Irvine, Richmond, Ohio.
650. Mrs. Olive Patterson, Lisbon, Ohio. By her father, Mr. Charles McPherson.
651. Georgia McLane, Hilltop, Arkansas. By Mrs. Nancy Rankin, East Liverpool, Ohio.
652. Mrs. Ida McClelland, East Liverpool, Ohio. By a friend.
653. Mrs. J. Robert Simpson, Richmond, Ohio. By her sister, Mrs. Constance Hobson.
654. Mrs. Mentor Shenkle, East Liverpool, Ohio. By a friend.
655. Mrs. J. F. Manor, East Liverpool, Ohio. By her daughter, Miss Edith Manor.
656. Mrs. C. W. McQuiston, Jamestown, Pa. By herself in memory of her husband.

657. Mrs. O. C. Snodgrass, Jamestown, Pa. By her husband.
658. Mrs. Frank Foreman, Jamestown, Pa. By herself.
659. Mary Elizabeth Moreland, Jamestown, Pa. By herself.
660. Mrs. Robert Anderson, Jamestown, Pa. By friends.
661. Atelia Hague, Jamestown, Pa. By her sisters.
662. Esther McMaster, Jamestown, Pa. By her mother.
663. Helen Ralston, Jamestown, Pa. By Martha Circle.
664. Mrs. John M. Linn, Greenville, Pa. By her daughter, Mrs. Geo McLean.
665. Mrs. C. C. Moreland, Jamestown, Pa. By friends.
666. Mrs. Charles M. Jamison, Jamestown, Pa. By friends.
667. Mrs. F. O. Herrick, Jamestown, Pa. By friends.
668. Katherine King, Erie, Pa.
669. Mrs. Emma M. McGiffen, Erie, Pa. By her son, Wayne.
670. Mrs. Clarence Wagner, Westford, Pa. By W. M. S.
671. Inez Mercer, Erie, Pa. By King's Daughters.
672. Vinnie Dodds, Adamsville, Pa. By her sister, Jemima Dodds.
673. Zella Aubel, Jamestown, Pa.
674. Mrs. Pearl Snodgrass, Jamestown, Pa.
675. Mrs. Mina Wilson, Hartstown, Pa.
676. Mrs. Eva Zimmerman, Hartstown, Pa.
677. Mrs. Maud McCurdy, Hartstown, Pa.
678. Mrs. Laura White, Hartstown, Pa.
679. Anna Murry, Hartstown, Pa.
680. Mrs. James Patterson, Hartstown, Pa. In honor of Mrs. W. G. Hays.
681. Mayme McCully, Braddock, Pa. By herself.
682. Mrs. A. G. Rothey, Elizabeth, Pa. By her husband.
683. Dr. James P. Cowan, Greenfield, Indiana. By Mr. and Mrs. James M. Nevin.
684. Mrs. J. C. Challener, McKeesport, Pa. By Charles and Elizabeth Peterson.
685. Mrs. Leslie Hawthorne, McKeesport, Pa. By Elizabeth Peterson, Mrs. S. S. Jordan and Miss Alberta Boyd.
686. Mrs. John Getty, McKeesport, Pa. By Ruth Brisbine.
687. Mrs. J. A. Witherspoon, Bulger, Pa. By Miss Clara Witherspoon.
688. Rev. T. Murray Brown, Bulger, Pa. By Mrs. E. J. Bell.
689. Miss Nettie Van Orden, (In memoriam). By her brother, Louis Van Orden.
690. Mrs. Evaline Scott Glass, (In memoriam). By her daughter, Elizabeth.
691. Minnehaha Finney, Tanta, Egypt. By Mrs. S. J. Glass Robinson Church.
692. Esther Morrison, Venetia, Pa. By Peters Creek W. M. S.
693. Laura Peacock, Houston, Pa. By a friend.
694. Mrs. William P. Welch, Houston, Pa. By Mrs. J. C. Bedillion.
695. Mrs. Hugh Herriott, Houston, Pa. By her sister, Miss Ruth Galbraith.
696. Mrs. Walter Patterson, McDonald, Pa. By the Y. W. M. S. of Venice.
697. Mrs. L. Shelly Morgan, McDonald, Pa. By a friend.
698. Lois E. Dinsmore, Rochester, N. Y. By a friend.
699. Mrs. Samuel Coates, Carnegie, Pa. In memory of her mother.
700. Mrs. Cummings, Carnegie, Pa. In memory of her son Stewart, killed in action in France.
701. Mrs. Edward Alexander, Carnegie, Pa. By Mrs. Florence Beggs.
702. Mrs. McConnell, Carnegie, Pa.
703. Mrs. Robert Wilson, Carnegie, Pa. By the William Hill Bible Class.
704. Mrs. Robert Beadling, Carnegie, Pa. By the William Hill Bible Class.
705. Evelyn Cathcart, Marissa, Illinois. By Mrs. J. M. McQuilkin.
706. Mrs. Sarah A. Clark, Granger, Wash. By friends.
707. Mrs. H. L. Irwin, Seattle, Wash. By Mrs. G. R. Thieme.
708. Mrs. Fred Russell, Seattle, Wash. By 1st U. P. W. M. S., Seattle.
709. Mrs. Samuel McFall, Seattle, Wash. By 1st U. P. W. M. S., Seattle.

Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIM:—TO DO RIGHT—FOR DUTY'S SAKE;
MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST
WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SIEZE IT,"
YOUNG WOMEN'S SPECIAL WORK FOR 1925—1926

Support of Pasrur, India, Girls Boarding School, $4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, $2,680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, $800.00. Total askings $7.830.

Each Society is asked to contribute at the rate of $1.00 per member.

THOSE BLANKS

They have gone to the Young Women's secretaries and are probably in your hands now. Please see that they get back to your presbyterial secretary on time so she can fill in the large blank and get it off to Pittsburgh *on time*. Accidents do happen, but usually a society can get its report in on time if it tries real hard. *Just plain carelessness explains much tardiness. May every society aim to be reported. May it aim to cause no one any uneasiness regarding its receipt.*

Is your society new? Have you reported it? Just nine presbyterials have reported new societies and one of these reported two new organizations. Do not fail to send in information regarding your new society before you fill out the blank you will receive some time during February.

Argyle Presbyterial,—Salem Y. W. M. S. 18 Members. President, Miss Lena Fairley.

Mansfield Presbyterial—Reedurban, Canton, Y. W. M. S. 16 members. President, Mrs. Jos. A. Mears.

Caledonia Presbyterial—1st Buffalo Amicus Missionary Society, 26 members. President, Miss Mary Lennie, 52 Bremen St., Buffalo, N. Y.

A wide-awake worker has sent in the news that in her presbyterial two new societies have been formed. They are not quite ready to make their bow to the Magazine since their particular names have not been chosen. But this worker wanted these new societies to be *sure* to re*ceive the annual blanks* so sent advance information. Wasn't that thoughtful?

POINTS FOR THE Y. W. M. S. (PRESBYTERIAL) PENNANT

1. A Young women's society or a teen age circle in every congregation.
2. Annual report of each society in on time.
3. A Thank-Offering by every society.
4. A contribution to each of the seven departments by every society.
5. Every society a contributor to Y. W. Special fund.
6. Average of $1.00 per member from presbyterial for Y. W. Special fund.
7. Every society active for at least ten regular meetings during the year.
8. An annual rally at presbyterial or other suitable time (or sectional rallies covering the presbyterial if distance forbid a central rally), each society, to be represented at general rally by one or more delegates; or in same proportion if rally be held in sections.
9. Each society to have a mission study class during the year for a period of six to eight consecutive weeks. (Attendance on a congregational mission study class continuing for a like period will win the point if an average of one-forth the membership of the society be present each session).
10. One-half the membership

readers of the Young Women's Department of the Women's Missionary Magazine.

In the February Magazine you found a little explanation of or reason for the first five points. If they are not clear to you, please drop a line to the secretary stating your query.

Now for six to ten inclusive:—

Point 6. We realize that some societies are weak and feel that they can give only a part of that dollar per person for the Y. W. Special fund and do other necessary work. We also know that some strong societies feel impelled to give more than the average dollar since they are financially able. A presbyterial can thus qualify on the point if this plan is followed, the strong helping the weak.

Point 7. It is true that a task so important as missionary work should be fully understood and ably prosecuted. This cannot be done if meetings are irregular or infrequent. Summer vacation in the cities seems to be a foregone conclusion, hence but ten meetings are to be required in the contest. In rural sections, the vacation as to society work seems more appropriate sometimes in the winter months when members are engaged in study or teaching, hence away from home. Such societies often make up for winter lapses by more frequent summer meetings. Ten *regular* meetings therefore will carry the point.

Point 8. The reason for this requirement is to encourage neighborliness and spread enthusiasm by contact and conference. Presbyterial pride is necessary if you hope to attain. So long as each society remains a separate unit, knowing little or nothing of its sister societies, little can be expected of it. The great world task will be incompletely done.

In order to be fair, sectional rallies are allowed for presbyterials where much expense in travel forbids a central gathering. Compact presbyterials where the expense to go from one extreme to the other would not hinder one *if it were a shopping trip,* should *not consider sectional rallies unless* such be *forerunners* of the central annual rally.

Point 9. Why, oh *why* this *extra* work? To become better informed and because of extra intelligence do the work in a more approved manner. Why *once* a week and not once a month? Why don't you go *once* a *month for your university class* then? Because you know the more often you go, the more you get out of your study and the more interest you have in it.

If the program committee is to know how to fit the subject to the membership it must know the subject. If the membership is to fully appreciate the talks and papers or be able to present in creditable form the subject assigned, it *must* have *extra knowledge* on the subject.

Point 10. It is letting a society off easy to ask for only one-half the membership to be readers of the Magazine in order to qualify. But if one-half the society reads about what others are doing your society will soon hear this: "Why cannot we tell of some of *our* doings? Before you know it, you will be planning bigger and better things and your society will be what it should be, a living, growing, worthwhile organization, fit to bear its name and to have a part in the Women's General Missionary Society.

HOW FAR CAN YOU SEE?

If there ever was a day when far vision was essential, that day is now. On every side there are dangers. True we have safeguards, but evil is so cunningly and so highly organized that long sight is needed to help even the wary avoid the pitfalls. But long sight is also to be desired so that one may behold the grandeur and the beauty around and above us. As well must we have it to discover where life can be most nobly invested.

There are those who rest supreme-

ly happy within their own door-yards or provincial towns. They see no need beyond. They are short sighted. Still others cannot rest content until they know just where the world's open sores are and in so far as they are able to do their best to bring the "Healing of the Nations" to them. Such as these are brave souls. They look up and lift up. Their horizon enlarges as they mount. Their eyes sweep over greater and grander heights. They see great distances. Far-sighted indivduals.

How sad it is when we find those who have no desire to *know* more or to be more! A party of young people was exploring among the hills and enjoying the rocks and flowers and trees and the distant views. A girl of the party went for some distance, then sat on a rock while the others climbed higher. They, in their enthusiam, were soon calling to her to come up to see what they saw,—wonderful sight! She called back that she was satisfied to stay where she was and added, "I don't want to see any farther."

Have we contracted the malady of short vision? Is it afraid of weariness, of extertion, of exposure? Does it fear to see more, lest it must give up a life of ease? Does it dread to rise higher since vision may mean the giving of time or service or money? Does this give us a hint as to why some professed Christians shut their eyes and ears to the missionary appeal? Does it explain why some young women will not permit themselves to get in touch with the missionary society or at least not become too much interested? Is it a case of pure selfish ease?

Unlike the natural eye which in so many is defective, being short-sighted or far-sighted or a little of both, all spiritual eyes may be far visioned if we will to do His will. If we follow on to know, we shall know and we will gladly lift up our eyes to see the fields white unto harvest and enter in to serve. How far do you *want* to see?

Methods

A UNIQUE PROGRAM

We are always glad in this restless age to hear something different. First Denver Young Women's Society seems to have found it. It is to be supposed that the program they use is made out for the year, but it is printed one page a month, late features being found on the monthly edition. Each member receives her monthly reminder, one cent carrying the folder to its destination.

The paper used is quite heavy, each month introducing a different color or tone. November, for example, was a light tan. Its special decoration was a "turkey" sticker. December's color was red with a green Christmas seal as a decoration.

Dinner is served at 6:30 and the meeting convenes at 7:30. One corner of the program is perforated, a regulation size ticket or reservation card being found ready to receive name of person and number of tickets desired for dinner as well as price to be charged. A reminder to pass this ticket to the proper party after Sabbath service is to be found also.

The Women's Missionary Magazine is advertised on some of the programs and subscriptions urged.

The January copy carried the following:—

"New Year's Resolution

I will attend all meetings and take an active interest in the work of the Society during 1926.

Signed ....."

Another quotation: — "Having stepped across the threshold of a new year—may we find in it the joy of unselfish service; may we give Christ honor in all things; may we with re-

newed consecration strive to do His will; may we realize deeply the opportunities ahead of us; may we with determined endeavor labor for the extending of the Kingdom of the Master."

These are some of the features of this unique program. The best of it all is that the society's attendance has been kept up. It seems that interest has been held. If you wish to know more about this plan, write to Miss Agnes McCallum, 2505 Cherry St., Denver. Miss McCallum was president when last report came in.

Mrs. Charles Gross of Cambridge, O., Second Church, has presented a program with several interesting features. The Prayer Cycle has a definite place in the monthly meeting. Abyssinia has its month, the Freedmen, Indians and others theirs. Then, the members are grouped according to their several divisions in our fields. There are the Egyptian, Alien, Sudan, City Missions and other groups. Each group seeks out news, pictures or other interesting material, endeavoring to make its particular day the most attractive and helpful.

We might well take one of the quotations in the book as an incentive for better work:—

"Why didn't you tell us sooner?"
The words came sad and low;
'O ye who knew the Gospel truths,
Why didn't you let us know?'
The Saviour died for all the world,
He died to save from woe:
But we never heard the story;
Why didn't you let us know?"

If you wish to know more about the meetings and how the program works, perhaps a line to Mrs. Gross will bring you the desired information.

THE CAPSULE LADY

The missionary society in Coraopolis, Pa. has followed the plan of this "Lady" for two years, now in the third, and still finds it very effective. Miss Isabelle Dillon tells just how they do it. Miss Dillon's address is 635 Waston St., Coraopolis, Pa.

"At the first or second meeting in the Fall, the Secretary distributes to each member a capsule (capsules may be obtained from any drug store) containing the name of a member of the Society. This name is to be made known to *no one, least of all to the "capsule lady" herself.* The posessor of the capsule is responsible for that member for the coming year. She may use her own ingenuity and resources in doing for that member all the nice little things possible, always striving to conceal her idenity.

One thing she must not fail to do is to remind her of the monthly meeting, either by invitation, telephone or messenger. This may be worked out in many ways without her finding out.

Another duty is to send her flowers, a letter or a card if she is ill signing herself, "Your Capsule Lady."

Remembering her at the holidays, Christmas, New Years, Valentine's Day, Washington's Birthday, etc., affords other opportunities for the personal touch.

It is surprising the delightful little things you will want to do for her and how deeply you will become interested in her. You will want to remember her in your prayers.

We keep our Capsule Lady one year and at the end of that time we have a " let the cat out of the bag" meeting when each one picks out her Capsule Lady and presents her to the society. The surprises are often interesting and funny. We are then given new capsules with a different Capsule Lady for the next year."

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Miss Fay Taylor, missionary in Puget Sound Presbytery writes from Prosser, Washington, where she has been helping with special meetings of an accession of nineteen the first Sabbath of the month. Miss Taylor goes next to Yakima.

We are happy to report that Mrs. J. P. Tracy, who was so seriously ill, is well on the road to recovery, being able for duty part time. Her last report was from Occidental Church, Los Angeles. The Sabbath School had an attendance of 201 with an enrollment of 238. At a recent presbyterial Y. P. C. U., the Occidental society had the largest attendance and won the banner in the Bible reading contest. Miss Elizabeth McMillan, who served so faithfully in various Home Mission fields, has been laid aside from active duty for several months. She writes that her health has been restored, but the physician says she must stay in Colorado.

Miss Ella Montgomery, missionary in Mansfield, Ohio, writes that the Sabbath School had an average attendance in January of 96 against 64 for the same month last year. The Thursday evening Bible class is growing in numbers and interest.

Miss Irene Mechlin of Brushton Italian Church, Pittsburgh writes of their communion service held the first Sabbath evening of January when a young man, who married one of their most faithful girls, united with the church. Miss Dora Mason gave an interesting and helpful talk to the Y. W. Society. Miss Mason had a number of Egyptian articles with her, and dressed one of the girls in an Egyptian costume, much to her delight.

Miss Grace Welch works in two missions, namely Slovan and Langeloth. At Slovan more parents are attending than ever before. Average attendance in Sabbath School 60. Highest number 83.

At the last communion at Langeloth another of the foreign girls united with the church. The people are asking for Bibles and some are willing to pay for them.

The missionary in the Italian Mission, West New York, N. J., Mrs. Caliandro, tells of seventeen children taking part by offering prayer in the Wednesday afternoon meetings.

About 75 attended the Christmas entertainment. All of the children took part. Santa was present and had a gift for each child and a box of candy for every one. We are working hard for our new church which we hope to get this spring.

FRENCHBURG, KY.

The addition to the Hospital is completed, and the nurse, Miss Myra Lawton of Pittsburgh, Pa., has arrived. Dr. Mitchell and the nurse are busy getting things in shape. We hope next month to be able to give more details. About all we know is that the average cost of furnishing a room is sixty-five dollars.

The Hunting Memorial Shop has also been completed. Mr. Shear wrote: "I am happy to report that tomorrow (Feb. 3rd), the new manual training shop will be used for the first time by the boys. We have worked like beavers yesterday and today to finish the benches and vices. The machinery upstairs is not quite ready for use, but we did get far enough with it to start the engine and run a board through the planer. It works like a charm. Tonight with the help of the boys we put the main floor work room in good order, and arranged the benches. In the morning we shall have a short talk an the rules and regulations of the new shop, the proper care of the tools, and the new benches." We trust that we can soon report that this shop has been fully equipped and paid for.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

On the twentieth of January, 1926, our hearts were saddened by a cable received from Egypt, bringing the information that our beloved Mrs. T. J. Finney had gone from earth to heaven. We had had a previous cable stating that she was ill, and earnest and concerted prayer was had that the Lord would spare her precious life, if it were His will. We are anxiously awaiting letters giving us the particulars and will write more in detail in the next number.

Her work in Egypt began in 1882 when she and her husband went out together under the auspices of the Foreign Board. As you all know, after her husband's death she was taken over as one of the missionaries of the Women's Board, so that for forty-four years she has served the Lord and the United Presbyterian Church and the people of Egypt. Eternity only will reveal the number of souls that have been brought to a saving knowledge of Christ through the untiring efforts and prayers of this consecrated woman. Our hearts go out in tender sympathy to her daughter, Davida, in Assiut, and to the son and daughter in this country. We are glad that Mrs. Finney was sent to Assiut Hospital, so that mother and daughter might be together during the last few weeks of her earthly existence. A suitable memorial will be prepared and printed as soon as we have authentic details of the illness and death.

Surely our work in Egypt is sorely bereaved this year in the loss of Miss Helen Ferrier, Mrs. Hart and Mrs. Finney who have gone to their reward, and in the coming home to this country for health reasons of Dr. Carrie Buchanan and Miss Rose Smith. Where are the five that will be needed to fill these vacancies in our ranks? Let us pray that the blessing of the Holy Spirit may come in power upon our young people that volunteers shall not be lacking to take up the work which these have laid down at the Master's call.

A letter from Dr. Howard Kelly reports that Dr. Buchanan is improving. To quote his language she is "making substantial progress." Let us continue in fervent prayer that she may be speedily restored to normal health. The very severe treatments which she has been receiving are to be omitted for the following two months and then taken up again as Dr. Kelly may consider wise.

Dr. A. F. Grant, Superintendent of our hospital in Tanta, Egypt, has been a guest in Columbia Hospital for several weeks. He leaves this week to go to Baltimore to attend a conference on the work of medical missions, which meets from February nineteenth to the twenty-first inclusive. While there he will, of course, visit Dr. Buchanan. You can imagine how glad she will be to see his welcome face.

Miss Dora Mason, also of Egypt, is in Columbia Hospital having very successfully undergone two operations. Reports are that she is getting along very well.

Miss Rose Smith, who was sent home on account of health, is also in Columbia Hospital. At this writing the doctors had not yet completed all the tests they desire to make. She arrived in Egypt in the latter part of 1923, so she was just about two years in the field when the Mission, with great regret, ordered her return to America.

Miss Dora Whitely, of India, is spending a month at the Clifton Springs Sanitarium as the guest of a friend of the Buffalo Congregation. She writes that she is enjoying her sojourn very, very much and hopes to be greatly benefitted.

We are all rejoicing over Dr. W. B. Anderson's recovery. It is a marvelous answer to prayer, because few ever recover who were in his condi-

tion when they went to the hospital. Let us not forget to thank God for this.

Mr. George B. McClellan, business manager of the Foreign Board, has been accorded a month's vacation on account of ill health. He is at a sanitarium in the mountains of Pennsylvania and reports that he is gaining in weight daily. The last letter said there were twenty inches of snow and the mail was being brought in by sleds drawn by horses.

Mr. Edie of the Foreign Board, who has had so much trouble with his knee, fell while attending the Foreign Missions Conference in Atlantic City and injured the same knee. He has been suffering a great deal of pain, but last reports are that he, too, is improving.

Mrs. J. H. Maxwell, our Parsonage Secretary, has had another very, very serious attack in Asheville, North Carolina. Her husband writes that she is now improved so much that he will be able to leave her for a little while.

Dr. J. H. Martin and wife were ordered home from India, sailing early in January. They are coming home by way of the Pacific so that Dr. Martin may stay in California during the winter months. He has been very seriously ill and they are both such valuable missionaries that their loss will be greatly felt in India.

A recent letter from India reports that our Miss Beale is still quite ill with some heart trouble. It is feared that she may be ordered home at once. We are much saddened over this information because she has been doing such fine work in India. She has written so many wonderfully interesting letters to the church which supports her in this land that, although very few of them have ever seen her, they all love her.

The five Presbyterian and Reformed Churches in the United States are having a conference from the ninth to the thirteenth of February, meeting in the Benjamin Franklin Hotel in Philadelphia. The subject of the conference is "Foreign Missions." Miss Wallace and Mesdames Hill, Milligan and Brown are the representatives of our Board at the conference.

A special meeting of the Foreign Board was held on the eighth, which two of our members attended to have a conference with Dr. Patton, who represents the missionary council of India. It is always a great pleasure to any of our Board to have a conference with our Board of Foreign Missions. Our work is so intermingled that our interests are almost identical and all our conclusions are harmoniously reached.

The Mary Clokey Porter Girl's Boarding School is nearing completion so rapidly that the committee in Egypt sent one of the best prepared requests for equipment that it has ever been our privilege to handle. The following condensed summary of some of the articles needed for class rooms and offices will give you a slight hint of the work involved and also of the expense of equipment. From this country we are expected to send three hundred and forty-five desks, forty tablet arm chairs, three hundred and seven folding chairs, fourteen teachers' desks, with chairs and tables for platform and office. The estimate for these above mentioned items amounts to almost four thousand dollars. You will notice that the kindergarten equipment is not included, nor the dining room furniture nor beds and mattresses. The reason is that the furniture for kindergarten, and beds and mattresses and chairs can all be made and bought in Egypt for less money than we could get them here, saying nothing about the expense of transportation. The kindergarten supplies for the work will be bought in this country. They hope to get into the school in April, but the formal opening is not to be held until June.

We are delighted to note the number of societies that read the Magazine and have noticed the item that asked for rag rugs. A later issue will give you the names of societies and the number of rugs that are being made and sent over to this school.

Now there are pianos to buy for the music room, filing cabinets, kitchen range, utensils of all kinds, dishes, first class and second class, for the dining room, blinds and curtains for the windows, etc., etc., etc., all the things that any of you can imagine would be needed in a first class, modern girls' boarding school. We know that you unite with us in the ardent desire that this school may be an honor to the Master and also to the memory of the one whose name it bears, and that it may be a mighty agency for the education and elevation of Egyptian girls to the full dignity and responsibility of Christian womanhood. The building, without equipment or land, has already cost one hundred and ten thousand dollars. We expect to print the report of the building committee in full as soon as it is received.

Late advice from Egypt asked that the balance of the New World Movement be expended for sanitarium buildings for our missionaries and a community center for Benha, Beni Suef, and Zagazig. At present writing we have no land at any of these places, but the Mission is anxiously and eagerly on the lookout. Propositions are now before us for the purchase of land in Beni Suef which will require a conference between the Foreign Board and our Board. As soon as final decisions are ready, you will be informed in this column of the Magazine.

The Sudan is very anxious to have the Girls' School in Khartum North, enlarged. The amount of money asked for the Sudan in the New World survey was thirty-two thousand, plus. The Mission last year sent us plans for the addition to the building, which it is thought is badly needed, which would cost seventy-five thousand dollars. Of course you know the action that was taken. We refused to accept plans that would cost more than double the amount of money we had. This year the Mission comes back and asks that one-half the addition be erected at present at an estimated cost of forty-two thousand dollars. From our standpoint that, too, is impossible. Rest assured that we are just as keenly desirous of having that school and all our other schools as commodious and up to date as possible as any of our Missions can be but we dare not break our vow never to go into debt, knowingly.

The Abyssinian Mission met in Addis Ababa in December. We have not yet had full reports of the meeting. Some changes have been made. Miss Bayne was sent from Addis Ababa to Gorei, where there is no nurse at present. As Miss Beatty is home in this country on furlough, this leaves Dr. Lambie with just one nurse in the hospital and forty patients. He also wants twenty additional beds, which, of course, will have to be sent out at once, as the hospital is filling up rapidly.

We know that after you read the foregoing you will see the necessity for earnest and concerted prayer. Paul writes to the Phillipians, "In everything with prayer and thanksgiving make known your requests unto God." so we want to begin with thanksgiving for answered prayer for Miss Milligan and Dr. Anderson and Mr. McClellan and all the others whose recovery we have reported, and also for the apparent improvement in the health of the others who have been confined to hospitals. Then we want to thank Him most earnestly and most gratefully for the wonderful way in which He has financed the work of the W. G. M. S., through its entire history; to thank Him for the unexpected gifts of money from persons whose names we never heard, but whose hearts were well known to

Him, so that we are confidently expecting to close the year, as usual, without any outstanding obligations. We want to thank Him for the young lives that are constantly being touched by the Spirit and hearing and answering His call to "Go tell all nations."

Then we want to pray for the guidance and leading of the Holy Spirit as we consider and act upon the estimates that are now before us. All of them are increases over last year, notwithstanding the fact that we have told them over and over on printed page and written letter that we could grant no increases before 1927, until we could find out whether our regular receipts without the aid of New World Movement funds would be able to meet our existing obligations. The hearts of all men are in the Lord's hands. He is able, and, in answer to the prayers of His people, He will send everything, necessary, workers and money and wisdom and skill and health and ability of every sort that He knows is needed for the work which He has called our Church to undertake in His name.

We want to pray that the New World Movement pledges may all be fully met in His own good time. We want to pray that the increased budget prepared and sent out by the General Council may meet with approval and generous response from every member in our Church. We want to pray that the number of members of the women's missionary societies and the young women's missionary societies and the Junior societies may be largely increased. Let us pray for the day when every woman whose name is on the session's roll will have her name on the roll of some missionary organization of the congregation. We want to pray that the number of subscribers to our Magazine may at least be doubled, and we must keep on praying and working toward this end until there is a copy of our own periodical in every home in the Church.

We want most earnestly to pray that the Comforter, Himself, will carry blessing and peace to stricken hearts who have been called to lay away their loved ones out of sight until the Resurrection morning, and that we who remain may have a closer walk with God, so that when the summons comes for us we may be found ready and waiting.

We want to pray that the Holy Spirit may so abide in the hearts of all our representatives at home and abroad that the utmost harmony and loving cooperation may prevail in all our Mission fields, and our institutions, that each of us may prefer the other rather than himself, and that we may give evidence to the whole world that we are obeying our Master's last command, "to love one another."

Indian Department.

MRS. JOHN S. CRAWFORD, Secretary, 1010 Trenton Ave., Wilkinsburg, Pa.

Simnasho—Rev. W. A. Matthews writes: "December 9, was a very stormy day at Simnasho. Snow fell during the night to the depth of about five inches, and on Sabbath it was about half snow and half rain. Only nine came to services that day.

The last Sabbath of the month the Indians were in camp for their New Year's 'He-he.' Sixteen came to church however.

Christmas was a happy day for the Indians.

The usual Christmas-tree and program were both fine. Two hundred and twenty-three sacks of candy and nuts mixed, were given out.

A few were saved to be given out to those who, because of sickness or

old age were not able to be present. We miss the children since the school has been closed here. It makes a difference in our attendance at services too.

One of the interesting features of the Christmas program was an address by Henry Stwyer. He told the Indians that in the first place Christ had come to us, sent by God.

Now Christ wanted us to come to Him. He ended by singing a song which he said the Christian Indians over on the Yakima reservation used to sing years ago. He learned it over there, many years before he himself became a Christian.

The Indians had a dinner at the long house on Christmas day. It was given by one of the Indians to celebrate the birth of his daughter.

We had an invitation to this dinner but could not accept because of the pressure of other thing connected with the tree and program.

Henry Stwyer served dinner to a few of his friends too. He used the Community House for this.

Henry invited us to eat with him. Since this was right at our door I was able to slip in there long enough to eat. We had a very nice dinner, too.

The Indians are very much pleased with the Community House and we hope it will be a great blessing to them. They are asking for another party which we expect to have very soon."

Warm Springs—Rev. R. H. Barr writes:—"When we started the Y. P. Society we had the meetings a half hour before the preaching services. The half hour was hardly sufficient time and some of the smaller children complained of getting tired and sleepy before the preaching service was over.

Last fall we decided to have the Y. P. meeting on Saturday evening which we find is much better. The young people like to sing and we have more time to spend with them. They have made decided improvement and can lead the meetings quite well. We send young women full of consecration to our Foreign Field and such are needed there; but would to God we could have just a few here for matrons and teachers. If these girls had a Christian matron to be a mother to them Oh! what might be accomplished. If there were someone to live Christ before them and talk Christ to them the future would tell a different story.

Last winter I wrote you that word came from Washington that two years were to be added to the school course here. We were rejoiced; it is just what we had prayed for every since coming here.

We felt we would have the young people for two years longer to instruct and to start in Christian Endeavor work, thus fitting them better for life.

Just before school closed last spring word came to graduate the class, as for economy's sake the two years were cut off.

The school Principal told me it would cost but little more to put on another teacher or two here than to send the children to Chemawa.

There are some funny streaks of economy. Only $13,000,000 was asked to pay 5500 employees to care for 150,000 Indians under the Indian Bureau! and yet we here, with 140 children enrolled this year can only have the first six grades. And they closed the school at Simnasho.

No wonder Hon. Clyde Kelley goes after the Indian Department.

If you were here awhile to see how money is shamefully wasted you would say 'Amen' to Mr. Kelley's statements."

Rev. Barr made 75 pastoral visits during the month of December, 10 preaching services, 4 prayer meetings and 4 Sabbath School sessions.

Offerings of the congregation, $10.06, Sabbath School, $1.20, Total, $11.26.

Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hasting Ave., Oakdale, Pa.

The blanks for our Annual Reports will very soon be in the hands of every society. We are most anxious to have a full, complete report. Last year eighteen societies failed to send in any report. The reports of two entire Presbyteries came too late to be counted. Please be *prompt* in filling out reports and returning them to your Presbyterial Secretaries and to the General Secretary. Prompt, accurate work on the part of all will be a great help in compiling the final report.

In the February number of The Junior Missionary Magazine there was printed a most interesting letter to the Juniors, from Mrs. H. C. Campbell, telling all about the Primary Schools for girls in India, which is the Junior Special Work. We hope all the Juniors and their leaders have read this letter and that it will be the means, under God's blessing, of creating very much interest in "The Junior Special." In the same magazine was a letter from Miss Ida Whiteside of Luxor Egypt, telling how the dolls from the Junior Exhibit are used. No Junior Society can do good work without the Junior Magazine. If your Juniors are not subscribers, become so at once.

Mrs. Frank S. Smith, Grove City, Pa., Presbyterial Junior Secretary of Butler Presbytery, writes of an interesting contest that has been quite successfully carried on in that Presbytery. Last year two cards were prepared, one giving twenty-five Bible verses on "The Teachings" of Jesus, the other, twenty-five verses on "The Sayings" of Paul. Each society formed its members into contest groups. At the Presbyterial meeting, fifty children came repeating those verses. Four societies were awarded banners for repeating all correctly. A similar contest is being carried on this year. Cards have been prepared having twenty-five verses each on "The Do's" of the Bible and "The Don'ts" of the Bible. Each card also has a list of pertinent questions on Junior work.

Mrs. Ralph Maughlin of Sylvia, Kansas, Presbyterial Junior Secretary of Arkansas Valley Presbytery, writes of a Catechism Contest that is being held among the societies of that Presbytery, and says the Juniors are taking a great interest in it. We are glad to know of these contests and of the interest which they are arousing. We will be very grateful to hear of any other successful plans for stimulating interest in our Junior work. The Psalm Memory Contest is still open and we would be glad to have many more societies take it up. Information in regard to this may be had from the Junior Secretary.

We are very happy to report four new societies as follows:—Chester, West Va., Mrs. W. J. H. McKnight, Supt., College Corner, O., Supt.——, Clarion, Ia., Mrs. J. S. Pollock, Supt., E. Mansfield, Ohio, Miss Ella Montgomery, Supt. Special mention is made of the Chester Society which has thirty members, divided into three classes, each one of which is doing excellent work in Mission Study and Bible Memory work. Chester is not a large congregation. With devoted leaders, the splendid work they have begun and are so successfully doing, could also be done in many places where we do not now have any societies. Our best wishes and prayers for success go out in behalf of all of these.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY—1926

HOME

"The United Presbyterian Church and Its Work in America." Cloth, $1.00; paper, 50c.

"Suggestions to Leaders," 15c.

"The Uplift," 50c.

"How to Use" the Uplift, 15c.

"Admission Tickets" to The Uplift class, 1c. each.

"Better Americans" Third book of the series. Cloth only, 75c.

FOREIGN

"Prayer and Missions." Cloth, 75 cents; paper 50 cents.

"How to Use" Prayer and Missions. 15c.

"Brave Adventurers," 50 cents.

"How to Use" Brave Adventurers, 50c.

"Poster Patterns" for Brave Adventurers. 50 cents per set.

"Brave Adventurers Cross Word Puzzles." 3c. each, 6 for 10c. In quantities less than six, 2c. extra for postage.

"From Station to Station in Our Foreign Fields." 15c.

"Prayer Cycles." 10c. each, $1.00 per doz., $7.50 per 100.

"Prayers for Little Children." "25c. each. Sixteen simple prayers for children in the home or in primary classes, charmingly illustrated. A plate for the name and age of the little child makes it personal.

NEW LEAFLETS

The Beginnings of the G. B. S., Sialkot. 5c. each.

Karm Bibi. 3c. each.

Daulate's Victory (presentation). 10c. each.

Our Work Among the Aliens. 3c. each.

Prayer and Mission Blotters. 25c. per set of five.

POST CARDS

Chapel, Tama, Iowa.

The Mission House, Tama, Iowa.

Church Building, Warmspring, Oregon.

Church Building, Ezel, Ky.

Mary Clokey Porter Dormitory, Miller's Ferry, Ala.

White Memorial Hospital, Pasrur, India.

Martha McKeown Memorial Hospital, Tanta, Egypt.

Girls' Boarding School, Khartum North, Sudan.

The Needle's Eye.

The above post cards are 3c. each, or two for 5c.; 30c. per doz.

PRAYER CYCLES

"Deeper than the need for men, aye, deep down at the bottom of our spiritless lives, is the need for the forgotten secret of prevailing, world-wide prayer."

The above quotation is a plea for a greater use of the Annual Prayer Cycle. The first edition, printed in 1915, was for one thousand copies. This year we have published six thousand copies. This means that the band of intercessors in united prayer, is increasing.

But think of the hosts of those who are not claiming His promise that "if two of you shall agree * * * it shall be done for them."

What is the Prayer Cycle? It is a booklet containing the names of all our Home and Foreign Missionaries, the stations in which they work and the character of the work in which they are engaged, with topics for prayer for each day of the month. It enables us to pray, unitedly, at least once every month, for each individual missionary of our church. We become interested in those for whom we pray. Its use becomes a habit, and those who have once established this link between themselves and those on the field, find that they value more and more this meeting together, daily, about the Throne of God.

It is desirable that the Prayer Cycle be used in the regular Church services, the weekly prayer meetings, at every missionary meeting, daily in every United Presbyterian home and individually in one's private prayer life.

Shall we not try this year to at least double the number of those who use the Prayer Cycle daily?

STUDY BOOKS—1927

We had hoped to be able to give the titles of all the new books for mission study

for 1927 in this issue of the Magazine for the benefit of those who are building their programs for the coming year, but the publishers have not yet furnished us with all the necessary data. They have promised this in the near future, so we feel assured it will all be ready for the next Magazine.

We are able, however, to announce the subjects to be studied.

We recommend that societies that have not yet used this year's home study book on the United Presbyterian Church and its work will do this before taking up any other home mission study. For those who have used the denominational study books, the following will be the themes for study in 1927.

HOME MISSIONS

For adults and young people, there will be a study book on the general theme of the Church and Rural Life, by Ralph A. Felton of Cornell University. The book will contain "an abundance of stories from real life showing the relation of the Church to the many important developments in the rural situation today." "Suggestions to Leaders" will be issued.

For intermediates and juniors, the three books of the "Better American" series will be used. They may be used in any desired order and the three volumes are now ready. They are 75c. each. In ordering state whether you want Number One, Two or Three. Picture sheets and Picture Stories now in print will be continued.

FOREIGN STUDY

The subject of the foreign study will be Moslem Women by A. E. and S. M. Zwemer.

The chapter headings are:

I Moslem Life.
II Theory and Practice.
III Native Measures for Reform.
IV Islam and Christianity.
V The Power of the Gospel.
VI Cheer and Challenge.

The Junior book, Two Young Arabs, is written by Mrs. A. E. Zwemer. "How to Use" will be issued for each book.

We will hope to be able to give the titles and chapter headings for all the above books in the next Magazine.

A TRIBUTE OF LOVE

A tribute of love, from the Women's Missionary Society of Dalton, Ohio, U. P. Church, to the memory of Mrs. M. M. Madge, a charter member of our society; who died December 22, 1925, in her 79th year.

Although we miss her from our midst, we shall ever hold as most precious in our memory her faithful interest in her Master's work.

Mrs. Williams,
Mrs. Dague,
Mrs. Campbell.

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Bible Readings

21. Dan. 12:2
22. Deut. 28:25
23. Num. 28:18, 19.
24. Lev. 24:5, 9.
25. 2 Kings 1, 2.
26. Matt. 14:26-29.
27. Matt. 14:30.
28. Ex. 30:13, 2 Chron. 24:9.
29. Lev. 23:39, 40.
30. Ex. 3:14.
31. Num. 33:5, 16; 2 Pet. 2:15.
32. Psa. 51:17; Isa. 57:15; Psa. 34:18.
33. Mk. 11:25, 26; Matt. 6:4; Matt. 18:35
34. Ex. 13:15, 16; Num. 15: 38, 39.
35. Ex. 21:32.
36. Dan. 6 chapter.
37. Acts 22:3
38. Gal. 1:11, 12.
39. Acts 11:26.
40. Matt. 10:38; 16:24; Luk. 22:28; Rom. 8:17, 2 Tim. 2:12; 2 Tim. 3:12.
41. By whom was David tempted to number Israel?
42. Where is Satan called "a roaring lion?"
43. Where is the "Good Shepherd" giving his life for the sheep spoken of?
44. Where recorded—"This is my beloved Son in whom I am well pleased?"
45. Where recorded, "I delight to do thy will, O my God?"
46. Where is Jesus called "King of kings and Lord of lords?"
47. Who said "Man looketh on the outward appearance, but the Lord looketh on the heart?"
48. Where told why David was not permitted to build the temple?
49. What will God do to the man who defiles the temple of his body?
50. Where is Jesus called "the foundation and chief corner stone?"
51. Where is Solomon's wonderful dream recorded?
52. Who wrote the book of Proverbs? Where stated?
53. What does Solomon say is "the beginning of wisdom?"
54. Who said that obedience to parents "is an ornament of grace to the neck of a child?"
55. Where find Solomon's warning to his son against sinners?
56. Where does Peter speak of the shed blood of Jesus as "precious?"
57. Where was the first tree planted?
58. What promise "to him that overcometh" do we have?
59. Where is the command to let your light shine and who have the command?
60. Who is called "the author and finisher of our faith?

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Capital, Surplus and Undivided Profits Over $3.000,000.00

Total Resources Over $21,000,000.00

Treasurer's Report For December 1925 and January 1926

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Albany														12.00	15.00		20.00		20.00
Allegheny	112.00	332.00	137.00	12.00	29.00	59.00	4.00		24.00							400.00	44.00		1180.00
Argyle		150.00						6.00						5.50			5.25		155.25
Arkansas Valley		170.00						15.00	14.00	28.00			20.00	35.00	9.00	178.00	5.00		379.50
Beaver Valley	90.00	46.00	57.00	4.00	118.00	35.00	24.00									134.00	34.00		638.00
Big Spring	42.00	78.00	17.00	2.00	2.00					1.00				3.00					136.00
Boston	50.00	200.00		10.00	6.00	4.00								6.00	37.00		16.00		290.00
Butler	99.00	208.00	71.00	86.00	21.00	17.00	2.00	58.00	5.00		30.00			2.00	3.00		31.10		666.10
Caledonia	45.00	208.00	110.00	20.00	40.00	5.00	10.00	50.00	5.00		4.00	1.00	4.00			152.00	5.00		507.00
Cedar Rapids	12.00	152.00	10.00	15.00			10.00	37.00								252.00	12.00		400.00
Chartiers	21.00	472.00	246.00	14.00	32.00	5.00		184.00	5.00	16.25	50.00	15.00		13.00	3.00		63.45		1341.70
Chicago	31.00		38.00	32.00	39.00	9.00	48.00	10.00	25.00					4.00	8.00		23.75		262.75
Cleveland	202.00	200.00	90.00	65.00	65.00	57.00	3.00	5.00	35.00			2.00		3.00	15.00	5.00	26.80		773.80
College Springs		115.00	6.00	3.00	2.00				1.00	1.40				2.00			3.00		133.40
Colorado	40.00	88.00	88.00	8.00	8.00	1.00		19.00	1.00					3.00	4.00				155.00
Concordia		22.50					7.00	13.00	2.00								10.00		37.50
Conemaugh	4.00	235.00	47.00	9.00	7.00	1.00		25.00	4.00			2.00	2.00	2.00	1.00		5.00		354.00
Delaware		161.00	35.00	4.00	15.00	1.00			2.00	1.00					3.00		6.00		227.00
Des Moines		65.00															4.60		71.00
Detroit	20.00		15.00		5.00												3.00		44.60
Frankfort			12.00		12.00									2.00	1.00		56.00		27.00
Hudson	52.00	81.00	29.00	4.00	2.00	3.00			10.00	4.00		2.00							246.00
Idaho	3.00	4.00	3.00														12.00		10.00
Illinois Southern																	9.00		12.00
Indiana	10.00	88.00	10.00	7.00	34.00	7.00	10.00		6.00		5.00	5.00	5.00	3.00	6.00		13.00		205.00
Indiana Northern	7.00	5.00	7.00	1.00	2.00	1.00			1.00	1.00				1.00	1.00		66.30		40.00
Keokuk	5.00		48.00		1.00	1.00			1.00	3.00					1.00		28.00		126.30
Kiskiminetas	13.00			20.00				8.00									5.00		64.00
Lake									22.00								120.00		5.00
Los Angeles	26.00		97.00	15.00	35.00	18.00			2.00	1.00	1.00	1.00	1.00	5.00	14.00	19.00	5.00		347.00
Mansfield	25.00	9.00	14.00	1.00	16.00	1.00					10.00	10.00	10.00	1.00	1.00				98.00
Mercer	35.00	250.00		20.00	15.00	15.00		53.00			1.00		1.00	157.00		101.00	10.00		418.00
Monmouth		117.00				1.00		28.00	1.00	1.00						300.00	167.00		258.00
Monongahela	327.00	1865.00	330.00	50.00	170.00	50.00		100.00	50.00				10.00	1.00			28.00		3566.00
Muskingum	42.00	400.00	62.00	17.00	22.00	14.00	8.55	45.00	27.00							150.00	85.00		671.55
New York	12.00																15.00		12.00
Ohio First	60.00	150.00	57.00	5.00	28.00	35.00			20.00										590.00
Oklahoma	18.00	30.00	12.00	9.00	5.00	2.00		10.00	7.00		5.00	5.00	5.00		2.00				125.00
Oregon	26.00	334.00	49.00	8.00	9.00	2.00			21.00	5.00					11.00				465.00
Pawnee	20.00	110.78	11.00	8.00	7.00	5.00	4.00	2.15	5.00						1.00				177.93
Philadelphia	95.00	400.00	35.00		5.00	6.00		10.00	18.00	.80					1.00		9.00		581.80
Rock Island	24.00		29.00	14.00	11.00	3.00		18.00	1.00		5.00				2.00		7.90		407.90
San Francisco	6.00	88.00	26.00	10.00	5.00	9.00			19.00			1.00	1.00	1.00	2.00	300.00	8.00		168.00
Sidney	51.00		23.00	5.00	11.00		5.00					2.00			2.00		5.00		210.00
Spokane	14.00	27.00	7.00	7.00	10.00	1.00		10.00	2.00							109.00			87.00
Texas	2.00	31.25	2.00									1.00							38.25
Uncompahgre	6.00	30.00										2.00			3.00	2.00	3.00		38.50
Vermont	10.00		10.00	5.00	5.00												2.50		30.00

Westmoreland	91.00	794.00	153.00	21.00	54.00	59.00	6.00	61.00	18.00					8.00	11.00		24.00								1300.00
Wheeling	163.00	398.00	100.00	10.00	65.00	21.00			2.00	1.00				1.00	1.00		18.00								775.00
Wisconsin		200.00																							200.00
Xenia	85.00	439.00	92.00	30.00	20.00	4.00			2.00		48.00			4.00	1.00		12.00								737.00
Marissa Cong.		200.00																							200.00
Rochester N Y Cong & B S		100.00																							100.00
W. L. Taylor		200.00																							200.00
2nd Washington, Iowa															150.00										150.00
Walton S. S.		100.00																							100.00
Sparta Cong.		200.00																							200.00
Henderson Institute					113.65																				113.65
H. T. Armstrong	100.00																								100.00
Martha L. Mason Fund															296.81										296.81
Strongburst Cong.															248.00										248.00
Plain Grove Cong.				100.00																					100.00
Avalon Cong.																									200.00
Camden Mission					100.00																				100.00
Annuity																	400.00								400.00
Parsonage Repayments						3605.19																			3605.19
Investment Income																									11464.72
Interest	163.70										3394.44														3558.14
Returned on Investment						250.00																			3250.00
Legacy																									1000.00
New World Com.																									21612.99
Refunds	484.54	10.19	68.20		100.00																				662.93
Individuals, Classes etc.	294.00	45.00		5.00													3.00								347.00
TOTAL	3038.24	9728.72	2208.20	656.00	1246.65	4302.19	131.55	707.15	358.00	3456.89	155.00	44.00	59.00	279.50	161.00	24397.80	1024.65	12864.72	67814.26						

Total Disbursements, December 1, 1925 to January 31, 1926 ..... $129,007.39

Mrs. J. B. Hill, Treasurer, 2531 Denniston Ave., Squirrel Sta., Pittsburgh, Pa.

REPAYMENTS ON PARSONAGE LOANS FOR NOVEMBER AND DECEMBER 1925

First Wichita Kansas	$ 70.68
Bellingham, Wash.	232.45
Weiser, Idaho	50.00
Second Cleveland, Ohio	159.67
Colorado Springs, Col.	105.94
East Toledo, Ohio	47.10
Shedd, Oregon	80.00
Florence Ave., Los Angeles, Cal.	112.18
Monroe Memorial, Akron, O.	51.45
First Cincinnati, O.	60.00
First Akron, Ohio.	192.25
Ross Community, Pittsburgh, Pa.	117.76
Freeport, Pa.	188.44
Third, St. Louis, Mo.	94.17
Tulsa, Oklahoma	168.80
Olympic Court, Seattle, Wash.	150.68
Second, East Liverpool, O.	113.00
Oneonta, N. Y.	83.25
Ontario, Ore.	38.00
Cuyahoga Falls, O.	82.50
Granger, Wash.	47.10
Military Ave., Detroit, Mich	80.04
Brooklyn, Cleveland, Ohio	82.50
Third, Rock Island, Ill.	116.00
Lansingville, Youngstown, O.	212.14
Boyden, Iowa.	58.86
Ewing, Nebr.	55.50
Moundsville, W. Va.	70.62
First, Toledo, Ohio	166.50
Greeley, Colo.	40.00
Scottdale, Pa.	94.17
Somerville, Ind.	65.38
Woodville, Pa.	173.34
Stuttgart, Ark.	75.00
Jetmore, Kansas	13.88
Indiana Harbor, Ind.	105.94
	$3605.19

Mrs. J. D. Sands,
Acting Parsonage Sec'y.

MISCELLANEOUS GIFTS FOR DECEMBER AND JANUARY

Miss King White	$ 25.00
First Toledo Sabbath School	40.00
Bloomington Congregation	10.00
Mrs. A. M. Fehlman	25.00
Connellsville Sabbath School	60.00
Mrs. Lucinda Kennedy	30.00
Letitia Shannon	25.00
George Davidson's Class	25.00
Boy's Class, Calvert Memorial Church	4.00
Tama Mission	5.00
Try Circle Class	5.00
Helen McCoy	30.00
Mary J. Fisher	10.00
Gertrude Downs	50.00
Mrs. J. Evans	3.00
Total	$347.00

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Gujranwala
Miss Helen Artman, 1920 .....Sialkot City
Miss Agnes Ballantyne, 1925 .....Sialkot
Miss Hannah H. Beale, 1920 .....Rawalpindi
Miss Kathryn Beattie, 1920 .....Sialkot City
Miss Minnie Beatty, 1912 .....Sargodha
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Theresa Brownlee, 1922 .....Badomali
Miss Edna Broyles, 1919 .....Gujranwala
Miss Mary Evelyn Cathcart, 1925 .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella Dickson, 1897 .....Pasrur
Miss Margaret Fehlman, 1913 .....Gurdaspur
Miss Bessie Fleming, 1913 .....Sargodha
Miss Ella M. Gordon, 1898 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N. 1924 .....Jhelum
*Miss Kate A. Hill, ...Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N. 1925 .....Sialkot
Miss Janette Howland, 1921 .....Lyallpur
Dr. Reba C. Hunsberger, 1921 .....Sialkot
Miss Flora Jameson, 1903 .....Sangla Hill
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1912 .....Sialkot City
Miss Mary F. Lincoln, R. N., 1919 .....Sargodha
Miss Mary E. Logan, 1891 .....Jhelum
Miss Eleanor Maconachie, R. N. 1909, Pathankot
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Jane E. Martin, 1905 .....Taxilla
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Shiekhupura
Miss Maude Mitchell Miller 1925 .....Sialkot
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara Moore, 1917 .....Sangla Hill
Miss Esther Moyer, 1924 .....Lyallpur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Margaret L. Murdoch, 1924 .....Sargodha
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Lillian McConnell, 1902 .....Lyallpur
Miss Rose A. McCullough, 1879 .....Gujranwala
Miss Janet E. Nesbitt, 1925 .....Gujranwala
Miss Viola May Nourse, R. N. 1923 ....Sialkot City
Miss Willa Ramsey, 1921 .....Pathankot
Miss Laura Reynolds, 1924 .....Badomali
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, 1925 .....Sialkot
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Vivian L. Trimble, 1921 .....Shiekhupura
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Ruth A. Warnock, 1913 .....Pasrur
Miss Georgia Wengart, 1919, ...Zafarwal
Miss Josephine White, 1884 .....Rawalpindi
Miss Carrie Worman, 1921 .....Campbellpur
Miss Gertrude E. Zink, 1919 .....Gurdaspur

NOW IN THIS COUNTRY

Miss Roma Beatty, 1909 .....Shadyside, Ohio
Miss Lois Buchanan, 1910 .....Monmouth, Ill.
Miss Elizabeth M. Caldwell, 1918 .....
....%Mrs. S. C. Reynolds, Beaumont, Calif.
Miss Mary J. Campbell, 1884 .....
.....626 Baltimore St., Waterloo, Ia.
Miss Florence Jones, R. N., 1920 .....
%Mrs. Amalong, 448 Ella St., Wilkinsburg, Pa.
Miss Mary A. Lawrence, 1893 .....
.....718 Ridgeview Ave., Bellevue, Pa.
Miss Louise Scott, 1916 .....New Wilmington, Pa.
Miss Mabel C. Stewart, 1915, New Wilmington Pa.
Maria White, M. D., 1886 .....
.....814 Boyles Ave., New Castle, Pa.
Miss Dora B. Whitely, 1911 .....
227 North Jefferson St., Canonsburg, Pa.
Miss Cynthia Wilson, 1875 .....
66 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....
66 North Chester Ave., Pasadena, Calif.

EGYPT

Miss Ella M. Barnes, 1911 .....Cairo
Miss Jean S. Campbell, 1923 .....Cairo
Miss Ida Leota Cabeen, 1909 .....Alexandria
*Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Ella M. Barnes, 1911 .....Cairo
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Dora Giffen, 1920 .....Fayoum
Miss Martha Glass, 1921 .....Alexandria
Miss Alice Grimes, 1924 .....Cairo
Miss May Holland, 1913 .....Benha
Miss Isabelle Hosack, R. N., 1912 .....Cairo
Miss Rena Hogg, 1896 .....Assiut
Miss Lucy Lightowler, 1921 .....Alexandria
Miss Helen J. Martin, 1914 .....Cario
Miss E. Roxie Martin, 1901 .....Cairo
Miss Sara B. Meloy, 1923 .....Tanta
Miss Jeanette McCrory, 1916 .....Benha
Miss Carol McMillan, 1906 .....Tanta
Miss Lillian McClelland, 1923 .....Monsurah
Miss Helen Noordewier, 1921 .....Beni Suef
*Miss Marion Paden, 1920, ...Zagazig
Miss Frances M. Patton, 1922 .....Monsurah
Miss Venna R. Patterson, 1924 .....Cairo
Miss Mary Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Selver, 1925 .....Cairo
Miss Edna Sherriff, 1920 .....Cairo
Miss Jane C. Smith, 1922 .....Luxor
Miss Marie F. Tait, 1925 .....Cairo
Miss Margaret A. Smith, 1872 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Laura B. Walker, 1904 .....Luxor
Miss Elizabeth S. White, 1924 .....Cairo
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Cairo
Miss Margaret Work, 1924 .....Cairo
Miss Laura B. Wright, 1921 .....Fayoum
Miss Ruth Work, 1904 .....Assiut

NOW IN THIS COUNTRY

Miss Margaret Bell, 1911 .....Tarkio, Missouri
Dr. Carrie M. Buchanan, 1893 .....
....1909 Eutaw Place, Baltimore, Maryland
Miss Ella B. Downie, 1913 .....
1886 E. 97th St., No. 27, Cleveland, Ohio
Miss Lucia Dwight, 1919 .....
.....307 S. 19th St., St. Joseph, Missouri
Miss Alfretta Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Dora Mason, 1918 .....
....8017 Susquehanna St., Wilkinsburg, Pa.
Miss Evelyn McFarland, 1919 .....
.....New Wilmington, Pa.
Miss Rose Smith, 1923 .....
.....192 Pleasant St.,, Rochester, Pa.
Miss Nellie C. Smith, 1911 .....
.....R. D. 13, Grove City, Pa.
Miss Ethel L. Weed, 1919 .....
912 E. Second Ave., Monmouth, Illinois
Miss Florence White, 1919 .....
.....311 West Main St., Grove City, Pa.
Miss Esther W. Wilson, 1919 .....
.....1128 Third Ave., New Brighton, Pa.

SUDAN

Miss Mary Coie, 1919 .....Omdurman
Miss Una Coie, 1918 .....Omdurman
Miss Luella Denny, 1922 .....Omdurman
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Mary Frances Herron, 1922 Khartum North
Miss Ray Huffman, R. N. 1924 .....Nasser
Miss Mary Jane McKnight, 1922, Khartum North
Miss Aulora McIntyre, 1910 .....Khartum North
Miss Kathryn MacKenzie, 1919 ....Khartum North
Miss C. Blanche Soule, R. N. 1921 .....Nasser
Miss Frances Turk, R. N., 1921 ....Khartum North
Miss Madeline E. Wilson, 1924 ....Khartum North

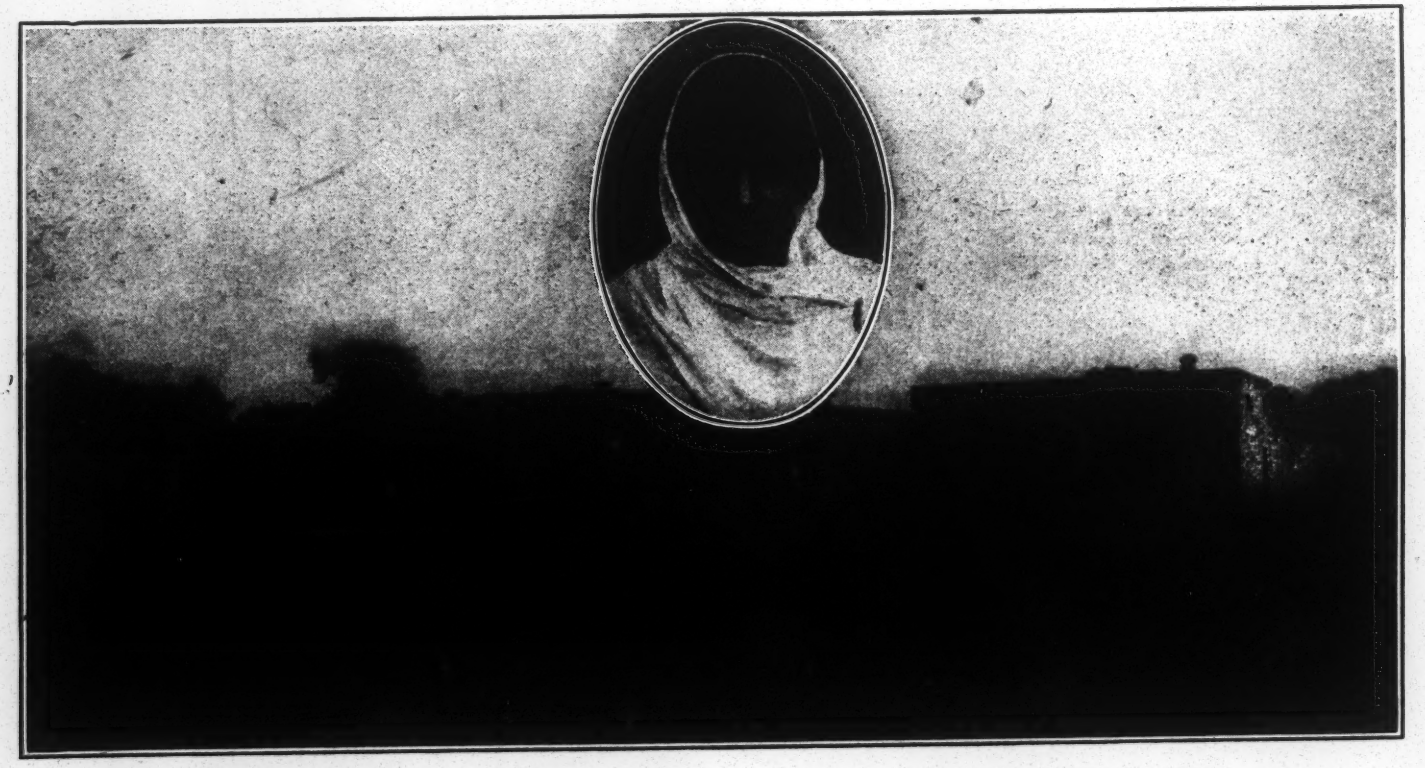
ABYSSINIA

Miss Viola May Bayne, R. N., 1924 ....Addis Ababa
Miss Isabel Blair, 1922 .....Sayo
Miss Florence Davidson, 1922 .....Addis Ababa
Miss Hazel Ewing, R. N., 1923 .....Addis Ababa
Miss Elizabeth McKibben, 1924, ...Sayo
Miss Florence D. White, 1923, ...Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923 .....Gore

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., 1920, Reedsville, Pa.

*Re-Appointed



HOME FOR WOMEN. GURDASPUR, INDIA. INSET—AN INDIAN CHRISTIAN GIRL
Emma Dean Anderson Supt.

FRENCHBURG SCHOOL AND ENVIRONS

Teachers Home on left. School, center, above. Dormitory, right above, Abandoned School, lower right.
The Administration of this school is under the care of The Women's General Missionary Society, of the United Presbyterian Church.